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- COMMAND**—saith *do this*, without expecting other reason than the will of him that says it. iii. 241 :—he that commands, pretends his own benefit. *ibid.* :—for the execution of sour labour, command requires to be sweetened by the tune and phrase of counsel. iii. 244. consists in the manifestation of the will of him that commands. iii. 257 :—is the right of commanding so often as nature allows it possible. ii. 104 :—is *law*, when. iv. 75, 205 :—the reason of our actions is in the command, when. iv. 205. the command of him whose command is a law in one thing, is law in everything. iv. 222.
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- ELOQUENCE**—is power, because seeming prudence. iii. 75:—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89:—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248:—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137:—takes its principles of reasoning from vulgar opinions. *ibid.*:—addresses itself to the passions. ii. 138:—its end not truth, but victory. *ibid.* 162. *wisdom* separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211:—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661:—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694:—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120:—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded.:—sent by Hecate, as a sign of approaching evil fortune. *ibid.*:—the best exorcism against her, what. *ibid.*:—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98:—by some called the *final cause*. i. 131.

- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
- he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
- to every end the means are determined by nature or by God supernaturally. iii. 577.
- the reason which commands the end, commands the means necessary to the end. ii. 41.
- is the attaining of what pleases. iv. 32.
- near* and *remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
- ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
- of a body moved, which way it tendeth. i. 215:—in motion by concourse, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
- all endeavour is propagated in *infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. *ibid*.
- is still the same, whether there be resistance or not. i. 333.
- to endeavour simply, is to go. i. 333.
- endeavour and pressure, how they differ. i. 333.
- whatsoever endeavoureth, is moved. i. 342, 385, 389.
- endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
- the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
- is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
- is what. vii. 87.
- ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
- ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid. ibid*.
- a declared enemy is not the subject of punishment. iii. 300.
- the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
- ENERGUMEN**—a name for madmen, that is, moved or agitated with spirits. iii. 65.
- ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
- ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
- the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
- and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
- it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
- the land of, held of William the Conqueror. iii. 234.
- the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
- the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government *præter-political*. iii. 696:—the dissolution thereof. *ibid*.
- a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
- was very lately an anarchy, and dissolute multitude of men. iv. 287.
- many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
- the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. *ibid*.:—desire a king, lords, and commons. *ibid*.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
- claims the dominion of the Sea. vi. 383.
- the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

ENOCH—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.

ENTHUSIASM—the supposed possession of madmen with a divine spirit. iii. 102.

ENTITY—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.

ENVY—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.

ἐφαρμοσῖς, ἐφαρμογή—how used by Euclid. vii. 192, 196-7.

EPHESIAN—Diana. iii. 225.

EPHESUS—Council of. iv. 400. vi. 176.

EPICURUS—his *atoma*. i. 416 :—his arguments for a vacuum as delivered by Lactetius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.

EPILEPSY—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*

ἐπίσκοπος—an overseer, particularly a pastor or shepherd. iii. 526.

EQUALITY—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135.

no definition of, in Euclid i. 272. vii. 197 :—the definition necessary in geometry. vii. 197.

of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.*

the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.

they are equal, that can do equal things against each other. ii. 7.

equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.

EQUALITY—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out.

ibid. :—is best done by him that has the best natural wit. *ibid.*

EQUILIBRIUM—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*

EQUINOX—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

EQUIPONDERATION—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.*

two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353. if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*

the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilinear figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.

EQUITY—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.* is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40. is the *habit* of allowing equality. iv. 110. a court of *justice* and a court of *equity*, their difference. vi. 25.

EQUIVOCAL—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63. equivocation, is taken away by definition. i. 84.

ERGAMENES—destroys all the priests of Meroe. vi. 281. vii. 74.

ERROR—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.
- errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence *ibid.*
- to free ourselves from such errors as arise from natural signs, what the best way. i. 57:—such errors proceed from want of ratiocination. *ibid.*:—errors in affirming and denying, from reasoning amiss. *ibid.*
- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
- between true science and erroneous doctrine ignorance is midway. iii. 25.
- error, what it is. iii. 32:—is deception in presuming that something is past or to come. *ibid.*:—error from the length of an account, forgetting what went before. iii. 35.
- not to be avoided without a perfect understanding of words. iii. 90.
- no man's error becomes his own law. iii. 264.
- of *Writs of Error*. vi. 46.
- error is in its own nature no sin. vi. 102.
- ἔρως—signifies desire limited to one person. iv. 48.
- ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412.—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.
- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
- the knowledge of the essence, is the cause of the knowledge of the thing itself. i. 132.
- abstract essences and substantial forms* iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. *ibid.*
- the absurdities that follow the error of *separated essences*. iii. 675.
- signifies no more than if we should talk of the *iness* of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.
- ESSEX—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. *ibid.*:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.
- EST, *ἑστῖ*—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.
- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *noun*, or *nunc-stans*. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
- etherial substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. *ibid.*
- ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
- what ethics treat of. i. 11.
- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
- EUCCHARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.
- EUCCLID—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. *ibid.*:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. *ibid.*
- his definition of the *same proportion*. i. 157:—of *compound proportion*. i. 162.
- has defined parallel *right lines* only. i. 189:—his solid angle, what. i. 198.
- to be taken in hand by the reader, before proceeding to the geometry in *DE CORPORE*. i. 204.

- has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. *ibid.*
 he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not *e contra*. *ibid.*
 his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203. 4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. *ibid.*:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.
ἐνδοξασθαι—one of the two objects men have in meeting together. ii. 5.
 EUMENIDES—madness ascribed by the Grecians to them. iii. 65.
 EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*
 EUSTACHIO—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.
 EUTOCIUS—demonstrated what of compound ratio. vii. 236.
 EUTYCHES—and Dioscorus, their heresy in affirming that there is but *one nature* in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.
 EVANGELIST—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.
 their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the *new covenant*. ii. 254.
 EVIDENCE—is what. iv. 28:—is to truth, as the sap to the tree. *ibid.*:—is the life of truth. *ibid.*:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.
 EVIL—the object of his hate or aversion, that each man calleth evil. iii. 41:—of evil three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.
 inflicted on a man before his cause be heard, beyond that necessary for safe custody, is against the law of nature. iii. 303.
 See Good.
 EXAMPLE—proves nothing. iii. 583.
 EXCOMMUNICATION—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288. was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. *ibid.* 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage redounded rather to the Church. *ibid.* 562. had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. *ibid.*
 lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505. no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.
 one Church cannot be excommunicated by another. iii. 506. ii. 289.
 the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.
 has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. *ibid.*:—has no effect upon him that believes that *Jesus is Christ*. *ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*
 the child may keep company with its father or mother excommunicate. iii. 508. the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.
 the name of *fulmen excommunicationis*, whence. iii. 508-9.
 where Christianity is *forbidden*, is putting

- themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.
- excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.
- to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. *ibid*.
- excommunication by the presbytery, the first knot upon the liberty of the early Christians. iii. 695.
- has no evil in it except the eternal pains consequent to it. ii. 284.
- is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288—its end, the humbling to salvation. ii. 289.
- no man can excommunicate the subjects of an absolute government all at once. ii. 290.
- disputes about the authority of excommunication, are disputes about human sovereignty. ii. 317.
- was instituted by our Saviour. iv. 197:—was adopted by the pastors of the primitive Church as a punishment for *heresy*. iv. 389-90.
- the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.
- EXCUSE**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*:—the want of means to know the law. *ibid*:—not the want of diligence to enquire. *ibid*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*:—facts done by authority, are excused against the author. *ibid*:—facts done by authority of the sovereign power, are totally excused. iii. 287.
- EXHORTATION**—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*.
- the use of, lieth only in speaking to a multitude. iii. 243.
- they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.
- are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid*.
- EXILE**—is what. iii. 303:—not in its own nature punishment. *ibid*:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid*.
- an exile is a lawful enemy of the commonwealth. iii. 304.
- is made a punishment, how. iii. 304.
- EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.
- EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.
- EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
- experience is nothing but memory. i. 3. iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.
- without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.
- is much memory, or memory of many things. iii. 6, 664.
- by how much a man has more experience of things past, by so much he is more prudent. iii. 15:—is not to be equalled by any advantage of natural and extemporary wit. iii. 15-16.
- much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. *ibid*.
- the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.
- experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid*.
- all actions and speeches proceeding from experience, why honourable. iii. 79-80.
- is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.
- all knowledge is but experience. iv. 27.
- EXPERIMENT**—mean and common experiments are better witnesses of nature,

than those that are forced by fire and known but to few. vii. 117.

EXTENSION—space falsely taken to be the extension of bodies. i. 93, 102.
to divide a body, its extension, and the idea of that extension, is the same with dividing any one of them. i. 108.

EXTENUATION—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.

EXTREME—and mean, what. i. 98.

EYE—spies are the eyes of the commonwealth. iii. 231.
that many eyes see more than one, to be understood of counsellors, when. iii. 249:—are apt to look a-quint towards their private benefit. iii. 250.
no one takes aim with more than one eye. iii. 250.

EZEKIEL—prophecied in the *Captivity*. iii. 373.

EZRA—the book of, written after the *Captivity*. iii. 371.

FABIUS—the dictator, deprived of his dictatorship by the Roman people. ii. 104.

FACTION—one of the greatest of human powers. iii. 74.
leagues of subjects are commonly called factions. iii. 223:—a number of men part of a sovereign assembly, consulting apart to guide the rest, is a faction unlawful. *ibid.*:—to entertain more servants than required for the government of his estate, is in a private man faction and unlawful. iii. 224:—factions for kindred, government of religion, or of state, are unjust. *ibid.*
no war so fierce, as between those of different factions in the same commonwealth. ii. 7:—factions arise out of great assemblies, out of factions sedition and civil war. ii. 138.
a *faction*, what. ii. 139, 175-6:—the word, whence derived. *ibid.*:—how *bred* in a commonwealth. ii. 163:—how *governed* by a faction. *ibid.*:—is a city within a city. ii. 176.
factions soon find out that an absolute monarch, that is a general, is necessary for defence and peace. iv. 169.

FAIRFAX—a right presbyterian, but in the hands of the army. vi. 334:—replaces the fugitive members, is made generalissimo and constable of the Tower. vi. 341:—refuses to fight against the Scotch presbyterians, and lays down his commission. vi. 371.

FAIRIES—and ghosts, whence the opinion

of. iii. 9:—the opinion of, either taught or not confuted, for whose ends. iii. 9-10.
and bugbears, gods of the Gentiles. iii. 100.
their kingdom, invisible, walking in the dark. iii. 316.
ghosts, fairies, and other matter of old wives' tales. iii. 605, 697. vii. 58.
the *kingdom of darkness* and the *kingdom of the fairies*. iii. 697-700.
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- such by some of the first four general councils. *ibid.* vi. 106, 175 :—persons were burnt for heresy during the time of the *High Commission*. iv. 406.
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- HERO**—the heros of the Greeks were the giants of the Scriptures. iii. 446 :—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.
- HEROD**—sought to kill Jesus, why. iii. 591.
- HESIOD**—has written the genealogy of the heathen gods. iii. 639.
- HEZEKIAH**—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent*. iii. 657.
- HLINNON**—the Valley of the Children of Hlinnon. iii. 447.
- HISTORY**—natural or political, not the subject of philosophy. i. 10.
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- HOBBS**—civil philosophy not older than his book *DE CIVI*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
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 supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.
 honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
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 whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
 was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
 is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
 his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning *the kingdom of God* and policy ecclesiastical. *iii.* 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.*

propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. *iii.* 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. *iii.* 631.

distrusts nothing so much as his own elocation. *iii.* 711:—is confident it is not obscure, *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, *why.* *iii.* 711-12:—returns to his interrupted speculations of bodies natural. *iii.* 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. *ii.* ded.:—studied philosophy from inclination. *ii.* pref.:—his original plan of the *DE CORPORE*, *what.* *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, *why.* *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. *ii.* 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him, *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. *iv.* ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric* *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. *iv.* 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God.* *iv.* 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. *iv.* 256, 278:—for what reason. *v.* 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. *iv.* 262-3. believes the omnipotence of God, but dares not say *how* everything is done. *iv.*

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. *iv.* 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* *iv.* 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins.* *iv.* 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. *iv.* 382.

Hobbius Hsauton-timorumenos. *iv.* 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414.—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVE* at Paris, to what end. *iv.* 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. *iv.* 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. *iv.* 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garisons of the enemy.* *iv.* 422. *iii.* 703:—which words signify what. *iv.* 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. *epis.* to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.

Bramhall's *Objections* to the *DE CIVI*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

the *Postscript* to *LIBERTY AND NECESSITY*. v. 435-6.

his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVIAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6. wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

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would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. xviii DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. *ibid.*:—his words, *que de dimensione circuli etc. accipiat lector tanquam dicta problematicæ*, signify what. vii. 323:—has, in chap. xviii of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.

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- the general name for all passions that produce strange and unusual behaviour. iii. 63:—of the several kinds of madness, might be enrolled a legion. *ibid.*
- in the folly of the opinion of being inspired, though not visible in any one man, yet when many conspire the madness of the multitude is visible enough. iii. 63:—the madness of the multitude in destroying their protectors. *ibid.*
- to call himself God the Father, argument enough of a man's madness. iii. 63-4.
- that madness is but too much appearing passion, may be gathered from the effects of wine. iii. 64.
- the opinions concerning the cause of madness, two, the *passions*, and *demons*. iii. 64.
- the madness of the Grecian maidens, causing them to hang themselves. iii. 65:—how cured. *ibid.*
- madness ascribed by the Grecians to the operation of the gods. iii. 65:—the opinion of the Romans the same as that of the Grecians. iii. 66:—and of the Jews also. *ibid.*
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- madmen supposed by the Gentiles to be possessed with a divine spirit. iii. 102, 383.
- over madmen no law. iii. 257:—incapable of just and unjust. *ibid.*
- the madman that preached from a cart in Cheapside, that he was Christ. iv. 57.
- the madness of learned men. iv. 58:—madness from vain fear, as of those that have fancied themselves brittle as glass &c. *ibid.*:—that of melancholy persons. iv. 59.
- all foretellers of future contingencies, are madmen. vi. 398.
- MAGI**—came to worship Jesus, as king of the Jews. iii. 591. vi. 277:—of Persia, amongst the most ancient of philosophers. iii. 666. vi. 277.
- MAGISTRATES**—the joints of the great Leviathan. iii. introd.:—the divers customs of divers cities in the election of magistrates. iii. 528:—exercise their charges *de jure divino mediato*. iii. 567:—the choice of, belongs to the sovereign. ii. 77-8:—the name signifies not the sovereign, but his officers. iv. 428.
- MAGNA CHARTA**—made in the time of Henry III. vi. 81:—to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:—the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.
- MAGNANIMITY**—contempt of little helps and hindrances. iii. 44:—a contempt of unjust or dishonest helps. iii. 60:—is honourable, why. iii. 79:—is a sign of power. iii. 80:—is *glory*, but well grounded. iv. 52.
- MAGNET**—magnetic virtue a thing altogether unknown. i. 430:—whenever known, will be found to be a motion of a body. *ibid.*
- called *Iapis Hercules*, why. i. 526:—its properties of attraction arise from some internal principle of motion peculiar to itself. *ibid.*:—invisible, and of the smallest particles. i. 527:—the possible cause, reciprocal motion in a straight or in an elliptical line. i. 528.
- its property of polarity. i. 528. vii. 57:—possible cause of, that the reciprocal motion of its parts has been in a line parallel to the axis of the earth ever since the generation of the stone. *ibid.*:—gets thereby a habit of being moved in a line perpendicular to the line of its reciprocal motion. *ibid.*
- differs from iron no otherwise than as ore from metal. i. 528. vii. 57.
- if rubbed against iron from pole to pole, the like poles of each will avoid each other. i. 529:—possible cause of. i. 529-30.
- its virtue, how propagated through bodies of any degree of hardness. i. 530.
- if broken, both parts retain their virtue. vii. 49:—the axis of its motion is parallel to the axis of the ecliptic. vii. 57:—the axis of the like motion in the earth. *ibid.*:—the opinion of Dr. Gilbert, that the

earth is a great magnet. *ibid.*:—derives its virtue, whence. vii. 58, 156:—some of its properties. *ibid.*, 152:—imparts its virtue to iron, how. vii. 157:—the variation of, proceedeth from what accidents. vii. 158:—called a *terella*, why. vii. 169.

MAGNIFICENCE—of houses, apparel, is honourable, why. iv. 39.

MAGNIFYING—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:—its effect, felicity. *ibid.*

is signified by words and actions, how. iii. 349.

MAGNITUDE—the extension of body. i. 105:—by some called real space. *ibid.*

magnitude not dependent upon our cognition. i. 105:—the cause, not the effect of our imagination. *ibid.*:—an accident of body, not of mind. *ibid.*:—the magnitude of the same body, always the same. *ibid.*

is true extension. i. 105:—is taken by philosophers for absolute extension. i. 113. the magnitude for which we give anything the name of body, can never be generated nor destroyed. i. 116.

motion and magnitude, the most common accidents of all body. i. 203:—are common both to sight and touch. i. 404.

if as much could be done by the hands as by the understanding, from any given magnitude a part might be taken less than any that can be assigned. i. 446.

that which has magnitude is called by all the learned a *body*. iv. 393.

MAHOMET—pretended to have conference with the Holy Ghost. iii. 103.

whether a Mahomedan subject of a Christian commonwealth, is bound on pain of death to refuse to be present at divine service in a Christian Church. iii. 494.

MAJESTY—*crimina læsæ majestatis*, how understood by the Latins. iii. 294:—naturally cleave to certain seditious opinions. ii. 158.

μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.* signifies a public proclaiming of a man's happiness. ii. 211.

MALACHI—the prophet. iii. 373.

MALE—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

MALICE—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason. ii. *pref.*:—is a degree of rage. iv. 58.

MALUM—the distinction of *malum culpæ* and *pænæ*, what and whence. iv. 110.

MAN—all men have one kind of soul. i. 8:—and the same faculties of mind. *ibid.*:—the difference between them, caused by philosophy. *ibid.*

the appetites and passions of men such, that without coercive power they will always war on each other. i. 74.

how imitated by art in creating the great LEVIATHAN. iii. *introd.*:—is both the matter, and the artificer, thereof. *ibid.*

the characters of his heart are blotted with dissembling, lying &c. iii. *introd.*:—legible only to the searcher of hearts. *ibid.*:—his designs discovered by his actions, sometimes. *ibid.*:—to read mankind, harder than to learn any science. *ibid.*

man measures, not only other men, but all other things, by himself. iii. 4:—thinks everything grows weary of motion, why. *ibid.*:—the motions made in him when he sees, dreams &c., do not cease on the removal of the movent. *ib.* prudence does not distinguish man from beast. iii. 16.

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for his rebellion, stricken by the hand of God with an oblivion of his former language. iii. 19.

excels all other animals in this, that he inquires after the consequences or effects of things. iii. 33, 13:—and in reducing by words such consequences to general rules, called *theorems*. iii. 33:—can reason in all things that can be added or subtracted. *ibid.*

no animal but man subject to absurdity. iii. 33.

all men reason alike, and well, when they have good principles. iii. 35.

most men govern themselves in common life specially according to good or evil fortune, and the errors of one another. iii. 36:—know not what science is. *ibid.*:

—they that have not made a beginning in science, are like children, wherein. *ib.* the constitution of his body, is continual mutation. iii. 40.

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the common sort of, seldom speak insignificantly, and therefore by the schoolmen accounted idiots. iii. 69.
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peculiar to his nature to inquire into the causes of events, more or less. iii. 94:—particularly of his own good and evil fortune. *ibid.*:—to think, on sight of anything that had a beginning, that it had a cause that determined its beginning. *ibid.*
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of others, may reasonably secure himself from invasion by anticipation. *ibid.*:—pursues conquest further than his own security requires. iii. 112:—cannot subsist by standing on self-defence alone. *ibid.*
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strength and art for caution against other men. iii. 154. ii. ded. ii. 63-4. iv. 117-18. men cannot live sociably like bees and ants, why. iii. 156-7. ii. 66-7. iv. 120. his joy consists in comparing himself with other men. iii. 156. ii. 66:—can relish nothing but what is eminent. *ibid.* ii. 67:—is most troublesome when most at ease, why. iii. 157. ii. 67:—his agreement by covenant only, and artificial. *ibid.* *ibid.* the real unity of all men in one person, how made. iii. 158. ii. 68-9. the condition of men so remissly governed, that they dare take up arms to defend an opinion, is not peace but war. iii. 164-5:—live in the precincts of battle continually. iii. 165. men naturally set great value upon themselves, and very little upon others. iii. 167. the state of man can never be without some incommmodity or other. iii. 170, 195. ii. pref. ii. 81, n. vi. 21:—the greatest in any form of government not comparable with those of the condition of masterless men. iii. 170, 195. men by nature provided of notable multiplying glasses, through which every little payment appears a great grievance, but are destitute of prospective glasses to see afar off the miseries that hang over them, and cannot without such payments be avoided. iii. 170. his passions commonly more potent than his reason. iii. 173. every man by nature seeks his own good. iii. 176. ii. 8, 12. the difference in strength or prudence between man and woman, not so great as that a right can be determined without war. iii. 187. ii. 116. of a number of men too weak to defend themselves united, every one may save his own life as he shall think best. iii. 191. poor men have not the leisure, nor men of leisure the curiosity, to find out the rules of making and maintaining commonwealths. iii. 196. all men by nature equally free. iii. 203. men, where they cannot themselves participate in the government, inclined to monarchical rather than popular government. iii. 216:—this evident in the management of private estates. *ibid.* where no protection can be had from the law, may protect himself by his own power. iii. 229:—in instituting sovereign power, cannot be supposed to give up the right of protecting his own body. *ib.*

taking pleasure in the fiction of that which would please if real, a passion so inherent in man, that to make it a sin, were to make it a sin to be a man. iii. 278. is subject to the infirmities of hate, lust, ambition, covetousness, to what degree. iii. 284. it is his duty to do not what princes do, but what they say. iii. 293:—that duty will be performed, when. *ibid.* weak men look not so much to the way they go in, as upon the light that other men carry before them. iii. 293, 653. vi. 231. is compelled by his pride and other passions to submit himself to government. iii. 307. the fault of the dissolution of commonwealths, lies in men, not as they are the *matter*, but as they are the *makers*. iii. 308:—men become weary of jostling and hewing one another, and desire heartily to conform themselves into one firm and lasting edifice. *ibid.*:—want the art of making fit laws to square their actions by. *ibid.* by the constitution of his nature, is subject to desire novelty. iii. 314:—loves the first beginnings, but is grieved with the continuance of disorder. *ibid.*:—men fond of novelty are like hot bloods that, having gotten the itch, tear themselves with their nails till they can endure the smart no longer. *ibid.* a man with another man growing out of his side, resembles the disease of mixed monarchy in the commonwealth. iii. 319. potent men digest nothing that sets up a power to bridle their affections. iii. 325:—learned men, nothing that discovers their errors. *ibid.* of things held in propriety, the most dear to men are life and limb. iii. 329:—next, the objects of conjugal affection. iii. 330:—next, riches. *ibid.* the greatest part of mankind either intent on their trade or labour, or on their sensual pleasures. iii. 331. men must either fight, or hire others to fight for them. iii. 333. the greatest and most active part of mankind never hitherto well contented with the present. iii. 342. do what he will, must ever remain subject to the divine power. iii. 344. the question, *why evil men often prosper and good men suffer adversity*, much disputed by the ancients. iii. 346. ii. 207:—has shaken the faith of philosophers and saints concerning divine providence. *ib. ib.* every action of man, is the beginning of

a chain of consequences longer than any man can see the end of. iii. 50, 536.
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 that man is immortal otherwise than by the resurrection, is a doctrine not apparent in Scripture. iii. 443:—is immortal not by his own essence and nature, but by the will of God. iii. 442:—fell from a condition immortal by the sin of Adam. iii. 451.
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 man is to man either a god or a wolf. ii. *dedic.*:—behold each other's actions as in a mirror, wherein left is made right and right left. *ibid.*:—his duties contain the elements of the law of nature and nations, the origin of justice, and the essence of Christianity. ii. *pref.*:—without some coercive power, lives in constant fear of his fellow. *ibid.*
 that all men are wicked, clearly declared by the Scriptures. ii. *pref.*:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*
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 the faculties of his nature reduced to four kinds, *strength, experience, reason, passion*. ii. 1.
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 all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*
 is called by the Greeks *ζῶον πολιτικόν*. ii. 3.
 men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*
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from mutual poverty or from vain-glory. ii. 5.
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live according to the laws of nature, commonwealth would be unnecessary. ii. 81, n.
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 they are good men that observe the decrees, laws, and rights of their fathers. ii. 175.
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 their nature, disputing about what concerns their power, profit, or pre-eminence of wit, to slander and curse each other. ii. 318.
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 his nature, is what. iv. 2:—his natural powers contained under the definition of man, *animal* and *rational*. *ibid.*:—his faculties twofold, of *body* and *mind*. *ibid.*:—his powers of *body*, *nutritive*, *motive*, *generative*. *ibid.*
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which he cannot tolerate in another. vii. 213.

MANES—appeared about thirty years after the reign of Constantine. iv. 399:—his heresy condemned by what words in the Nicene creed. *ibid.* vi. 103:—but seems to remain still in the doctrine of the Church of Rome, wherein. *ibid.*

MANNERS—those qualities of mankind, that concern their living together in peace and unity. iii. 85.

it is the justice of manners, that makes justice be called virtue, or injustice a vice. iii. 136.

supreme judicature in controversies of manners, and civil sovereignty, the same thing. iii. 558-9:—nothing makes manners righteous or unrighteous, but conformity to the law of the sovereign. iii. 559.

the law of, *without* civil government, is the law of nature. iii. 669:—*in* it, is the law civil. *ibid.*

modesty, equity, good faith &c., are good manners, why. ii. 48.

MANSLAUGHTER—in self-defence, rightly done. ii. 86:—in a question of manslaughter, the question *what is a man* shall be decided by the commonwealth. ii. 269:—is what. vi. 85.

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ther straight line be produced on the other side of that line, they will meet at an angle equal to the angle made by the lines of incidence. *ibid.*:—two straight lines drawn from *two* points without a circle from the same parts, will be reflected from the circumference, if they meet within the circle, at an angle double to that made by two straight lines from the centre to the points of incidence. i. 276:—if the lines be drawn from the *same* point without the circle, they will be reflected at an angle double to that made by two straight lines from the centre to the points of incidence, together with the angle made by the incident lines themselves. i. 278:—straight lines from the same point falling upon the concave part of the circumference of a circle, how they are reflected. i. 279:—two unequal chords cutting each other, and not having the centre of the circle between them, the reflected line of no other chord passing through the point of intersection of the two former chords, will pass through the point of intersection of their two reflected lines. i. 280:—to draw two straight lines to two points in the circumference of a circle, whose reflected lines may make a given angle. i. 283:—if a straight line cut a circle and the radius, so that that part of it intercepted between the circumference and the radius be equal to that part of the radius intercepted between the point of intersection and the centre of the circle, its line of reflection will be parallel to the radius. i. 285:—two straight lines from a point within a circle to the circumference, will be reflected at an angle equal to a third of the angle of incidence. i. 286.

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- SON**—in the state of nature, exists not. ii. 10, n.:—whether he may without injury kill his father. *ibid.*
- SOPHIST**—the captions of sophists of old, wherein faulty. i. 63:—deceived themselves as often as they deceived others. *ibid.*
- SORBERIUS**—translated the *DE CIVI* into French. vii. 333.
- SOUL**—that by the power of the soul, without muscular contraction, a man can raise himself in the air, is a childish conceit. i. 523.
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- WISDOM**—they that study wealth, do it out of love to wisdom. i. ep. to reader. to be acquired not by reading of books, but of men, a saying much usurped of late. iii. introd. our name for both prudence and sapience. iii. 37. the reputation of, how taken away in the authors of religion. iii. 106. the wise in their own conceit contending with those that distrust their own wisdom but seldom get the victory. iii. 141. ii. 39. iv. 103. a false presumption of their own wisdom, to what crimes it makes men prone. iii. 283-4. is properly, *the perfect knowledge of truth in all matters*. ii. ded. the wiser contending with the stronger, do not often get the better. ii. 39. consists in knowledge. iv. 210:—a *wise man* in general, is who. iv. 211. the counsels of God not to be measured by human wisdom. iv. 249. the wise is he that succeeds without knavery and ignoble shifts. vi. 211.
- WIT**—men in public study the reputation of their own wit, more than the success of another man's business. iii. 38. the word used to distinguish one certain *ability* from the rest. iii. 56:—a *good wit*, what. iii. 56, 57:—is *natural* and *acquired*. *ibid.*:—*natural*, consisteth in celerity of imagining, and steadiness of direction. *ibid.* difference of quickness, caused by difference of men's passions. iii. 57. judgment without fancy, is wit. iii. 60:—fancy without judgment, not so. *ibid.*:—wit is called prudence, when. *ibid.* wit acquired, none but reason. iii. 61:—grounded on the right use of speech. *ibid.*:—produceth the sciences. *ibid.* the cause of the difference in wits, the passions. iii. 61. all actions and speeches proceeding from wit, are honourable. iii. 79-80. of a good natural wit, no man thinks himself unprovided. iii. 282. vi. 363. the combat of wits, the fiercest. ii. 7:—the discord thence arising, the greatest. *ibid.* the glory of wits, the subject of most human controversies. ii. 316. the difference of wits, has its origin in the difference of passions, and the ends to which the appetite leads them. iv. 54. comprehends both fancy and judgment. iv. 56. when the finer and coarser wits contend, in sedition or civil war, the latter for the most part have the victory. iv. 103. questions of wit, not of faith, wherein casually men are inclined to seek the mastery over each other. iv. 182-3.
- WITCH**—the opinion rude people have now-a-days of the power of witches, whence. iii. 9:—their witchcraft no real power, but justly punished, why. *ibid.*:—their trade nearer to a new religion than to a craft or science. *ibid.* their liturgy, charming and conjuring. iii. 97. the Gentiles sought their fortunes in the predictions of witches. iii. 102:—pretending conference with the dead. *ibid.* potent subjects by their popularity exercise upon the commonwealth the effects of witchcraft. iii. 320. the crime of witchcraft. vi. 96.
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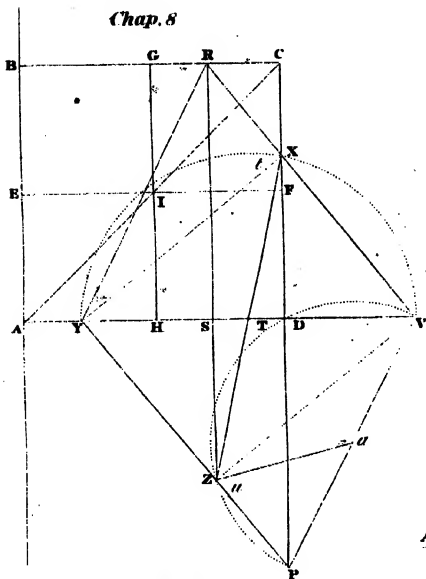
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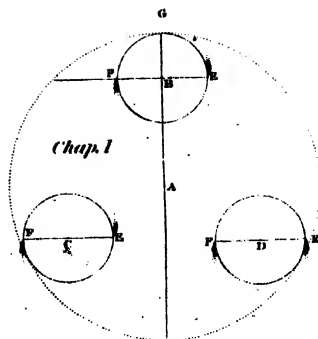
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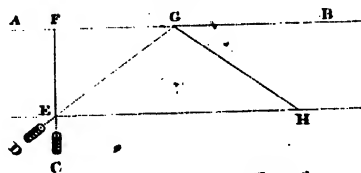
Chap. 8



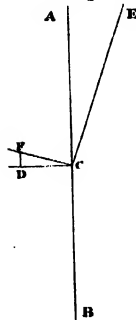
Chap. 1



Chap. 7



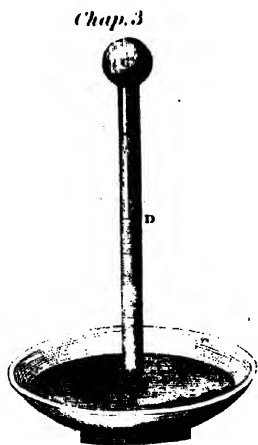
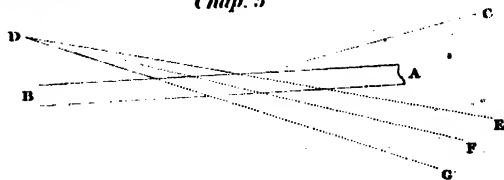
Chap. 6

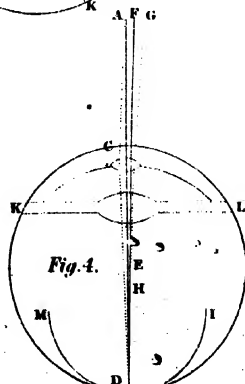
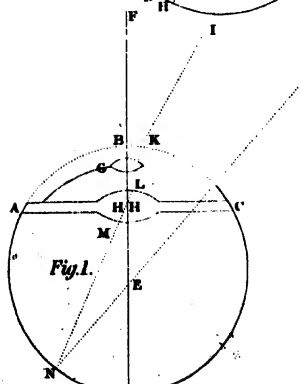
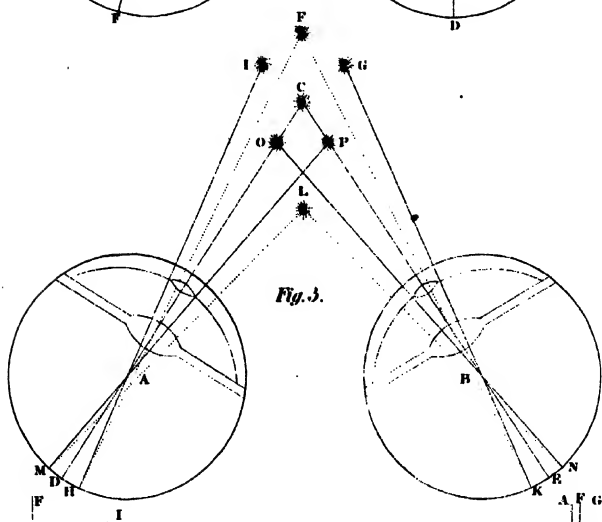
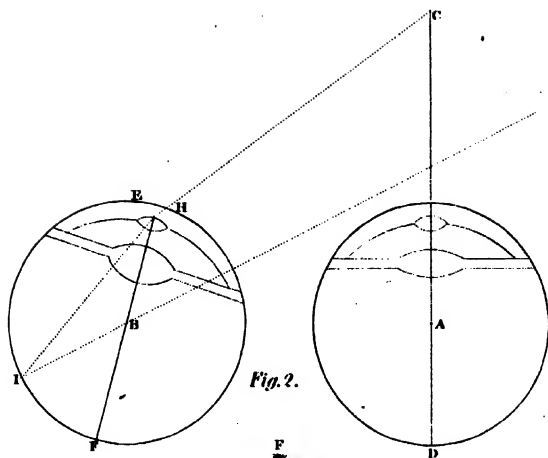


Chap. 5



Chap. 5





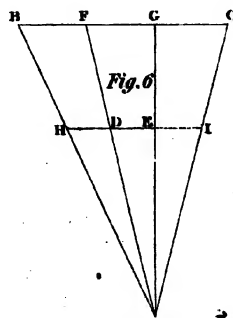
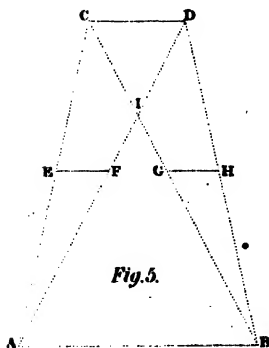
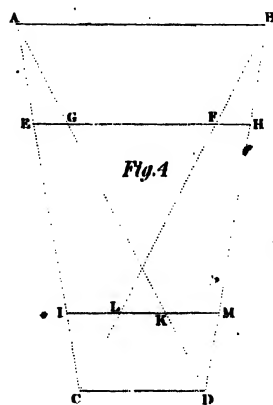
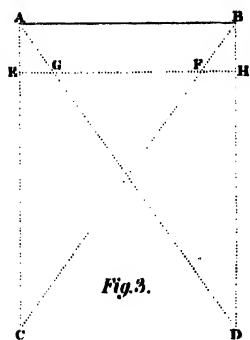
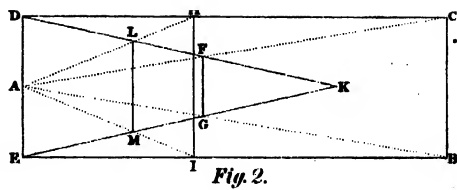
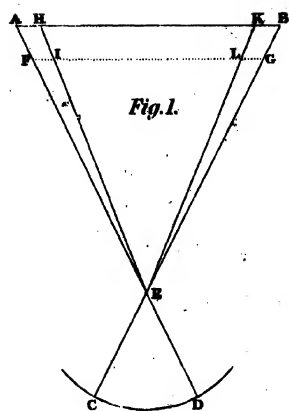




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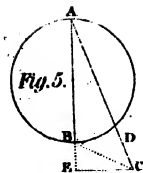


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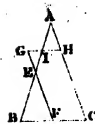


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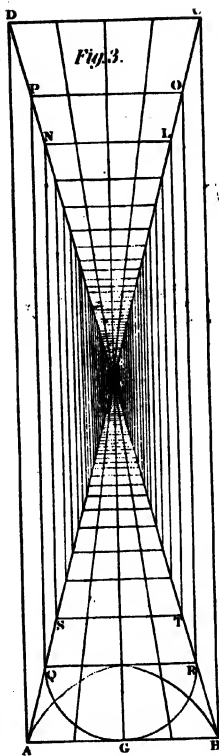


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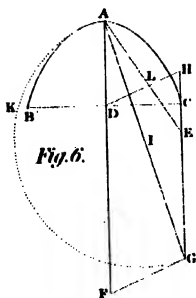


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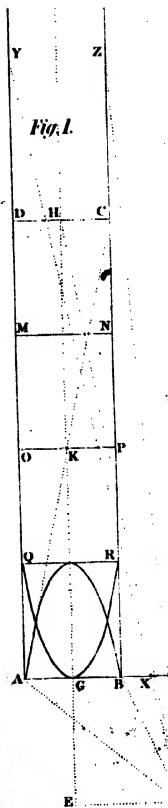


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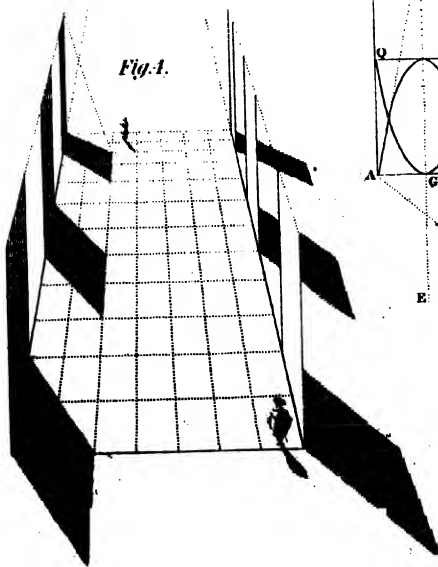


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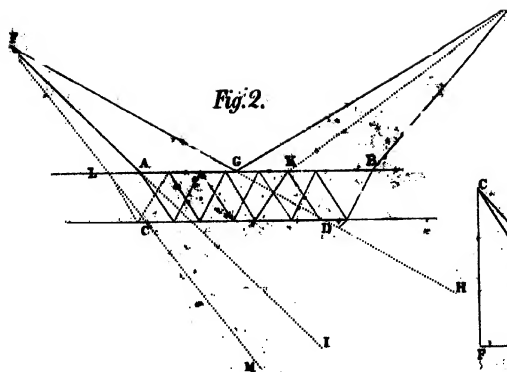


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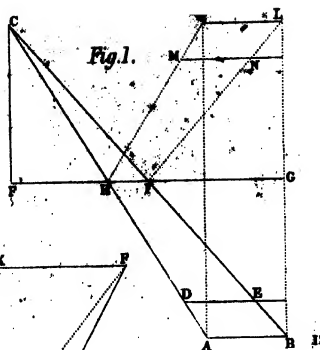


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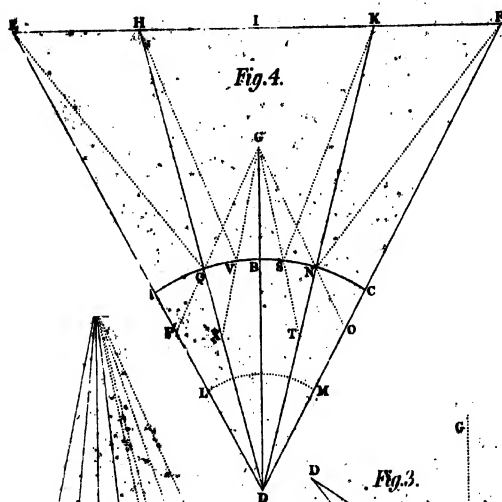


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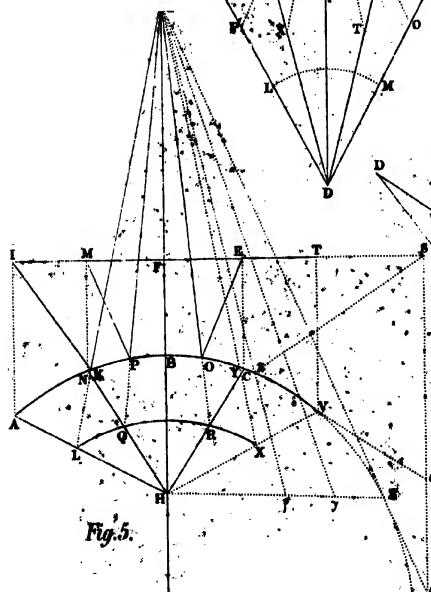


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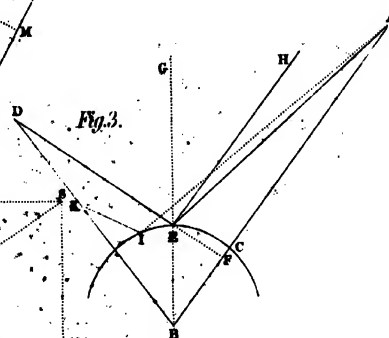


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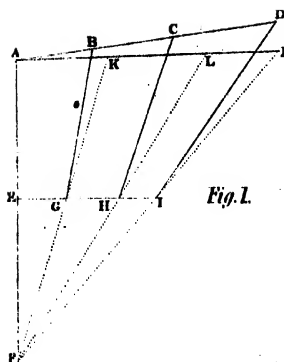


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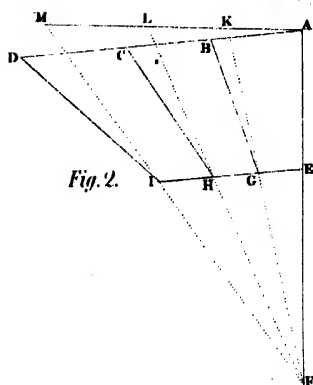


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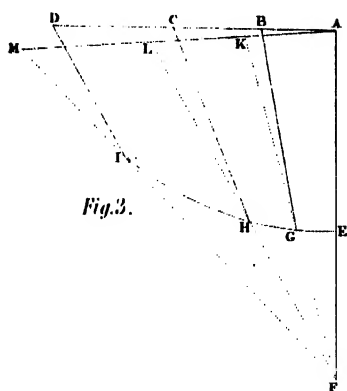


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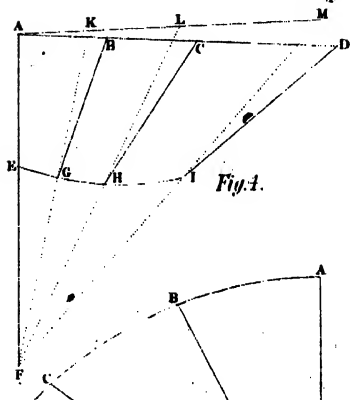


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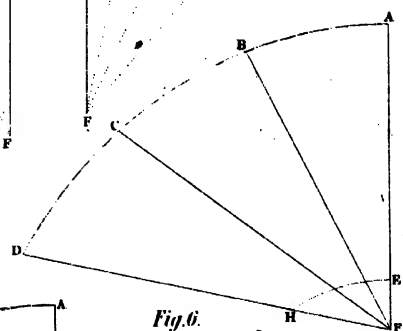


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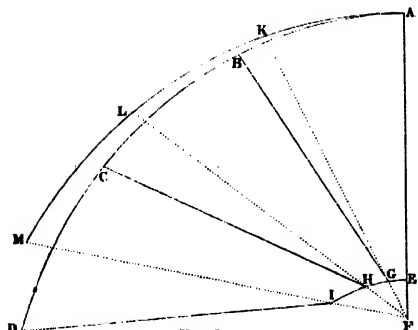
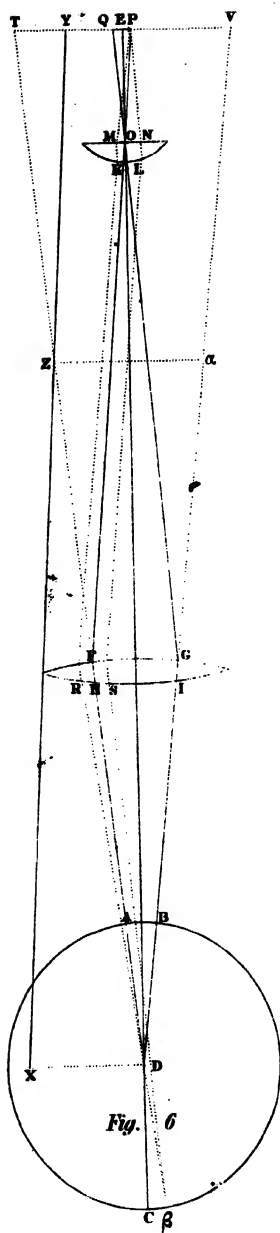
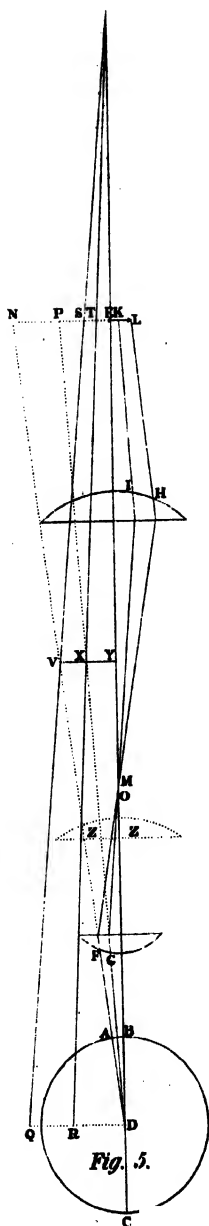
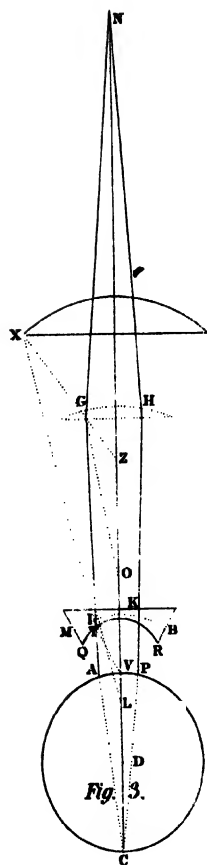
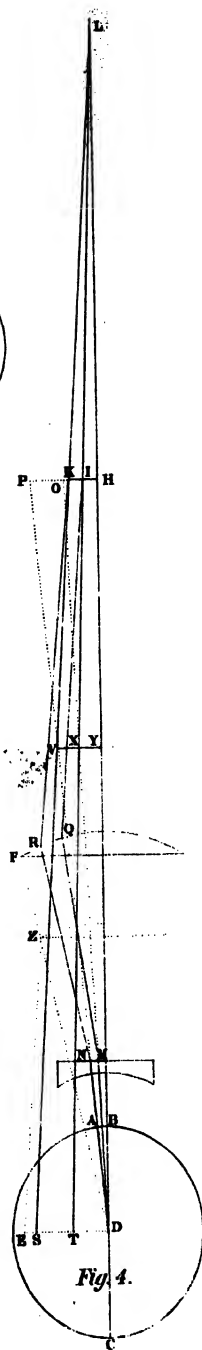
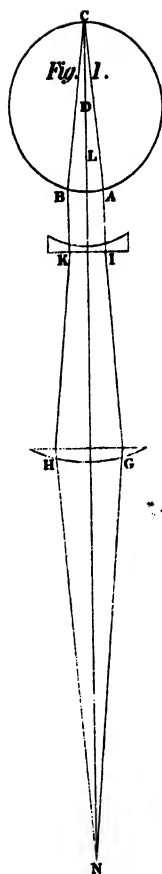
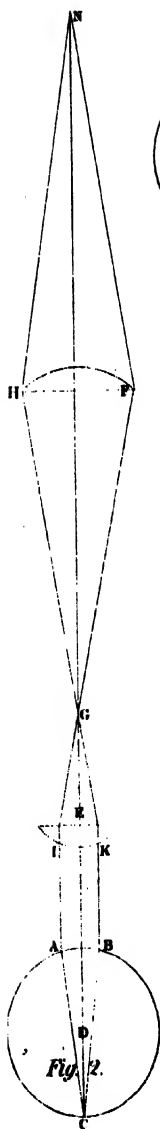


Fig. 6.





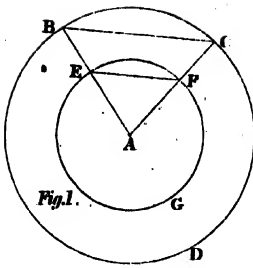


Fig. 1.

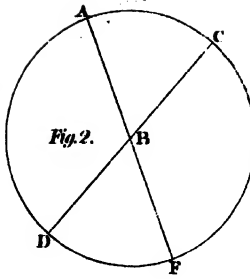


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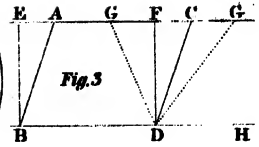


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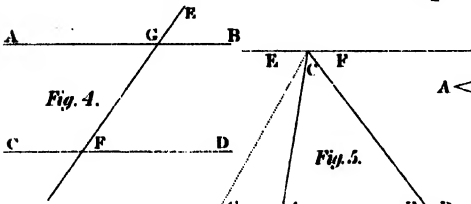


Fig. 4.

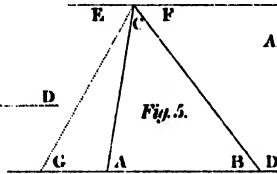


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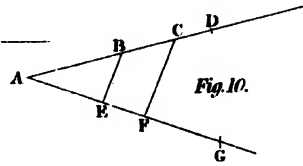


Fig. 10.

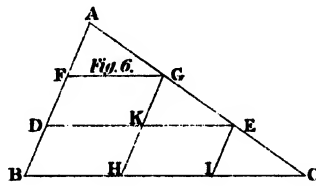


Fig. 6.

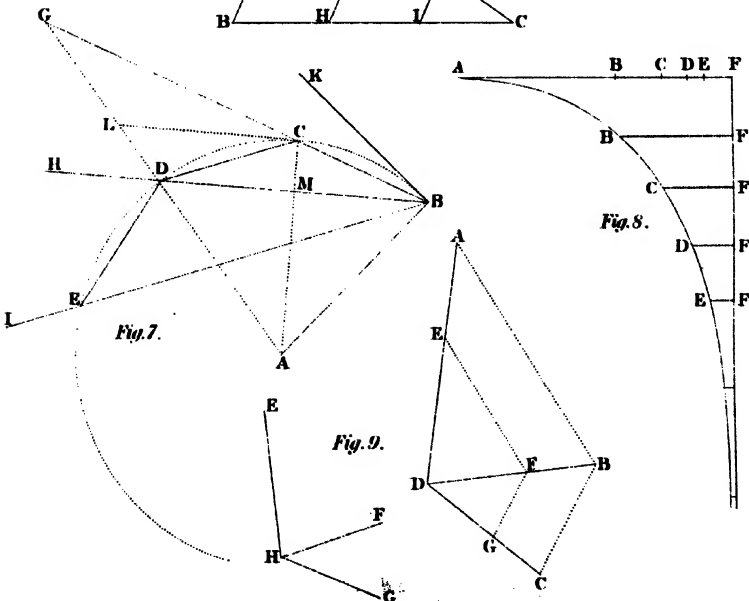


Fig. 7.

Fig. 9.

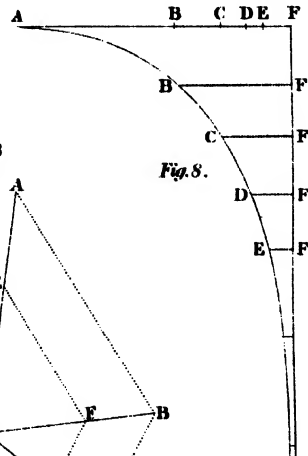
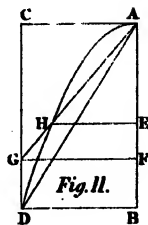
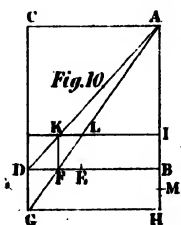
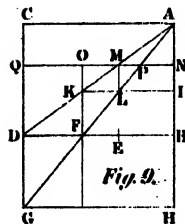
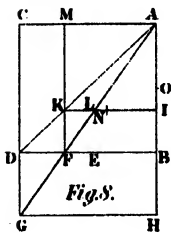
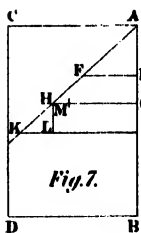
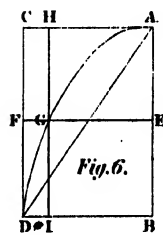
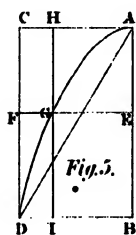
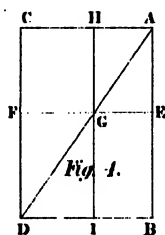
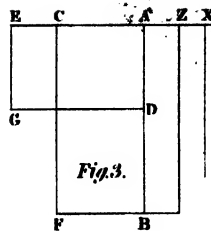
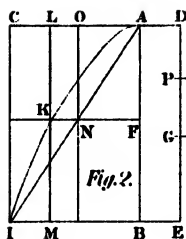
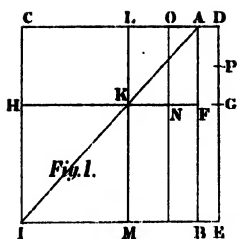
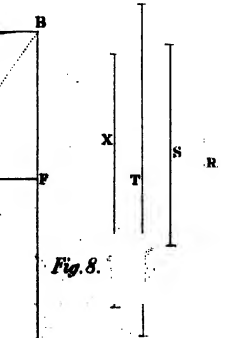
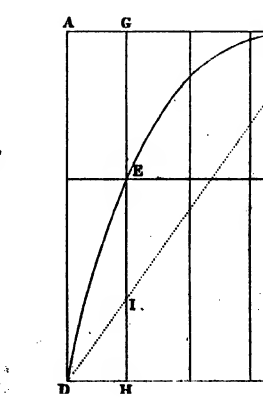
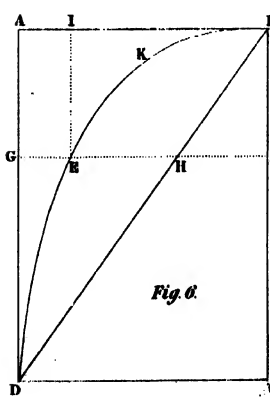
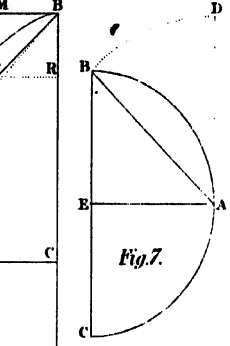
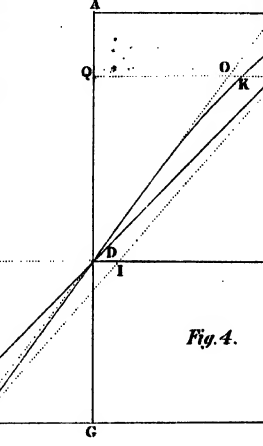
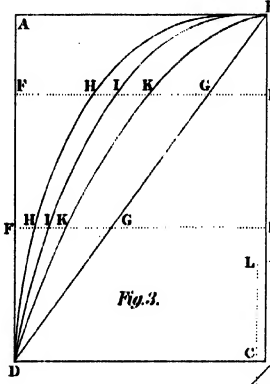
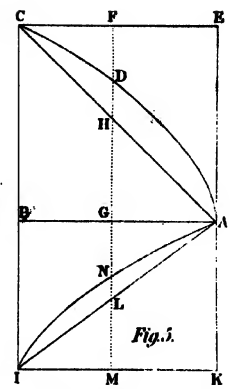
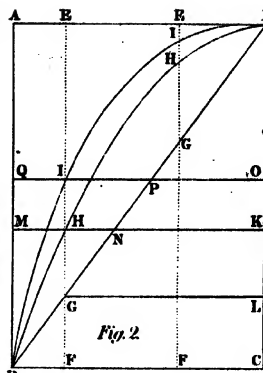
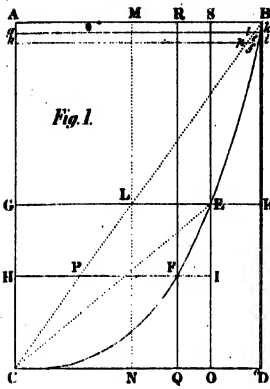
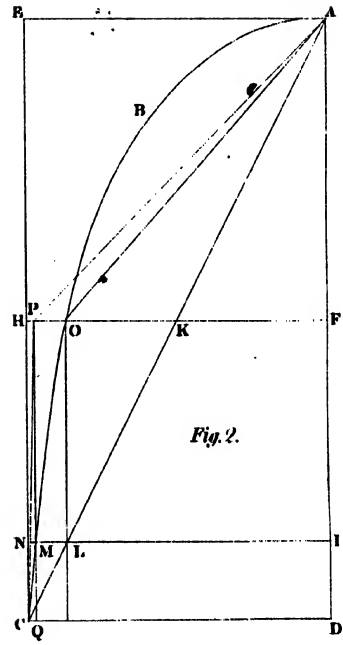
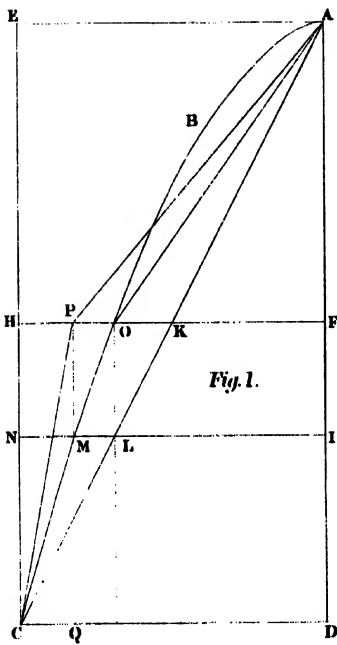
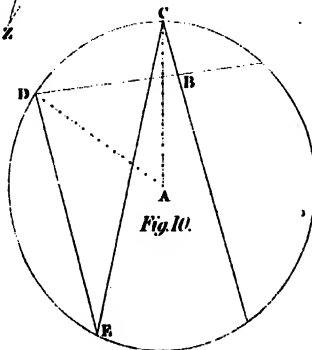
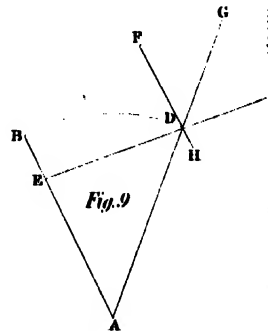
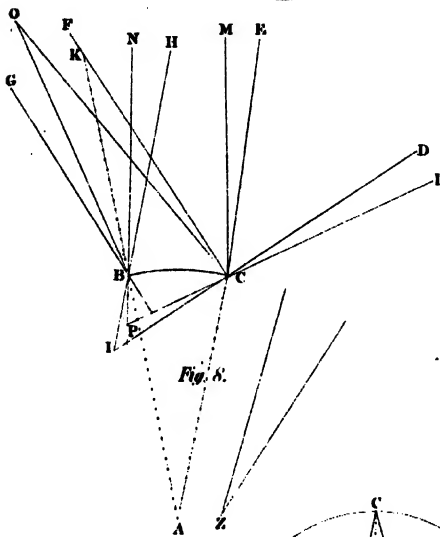
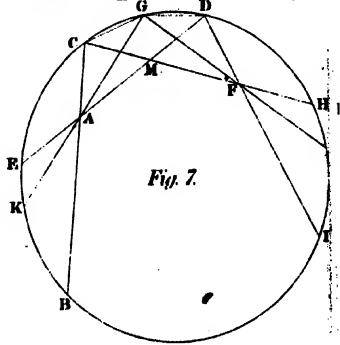
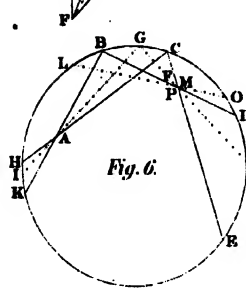
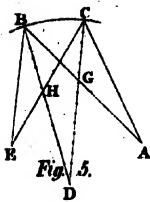
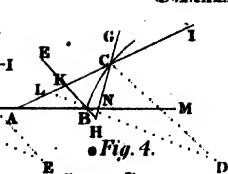
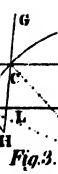
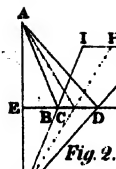
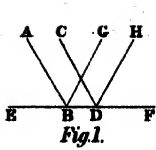


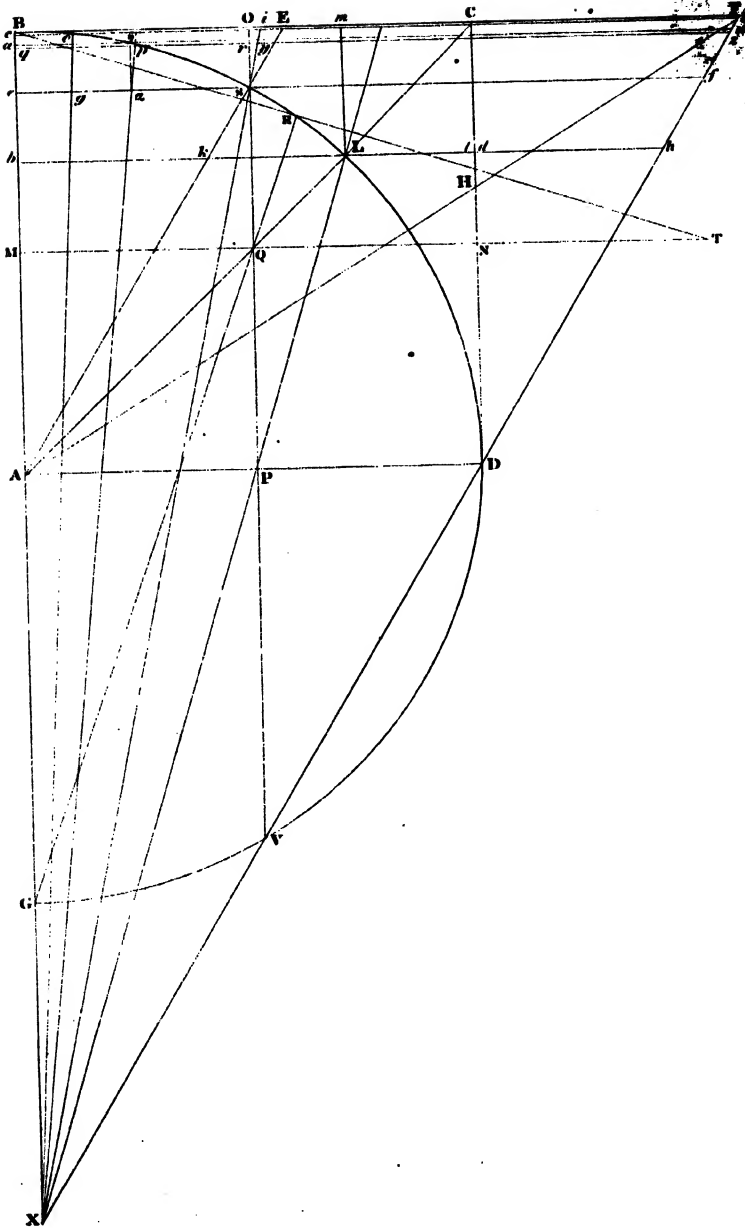
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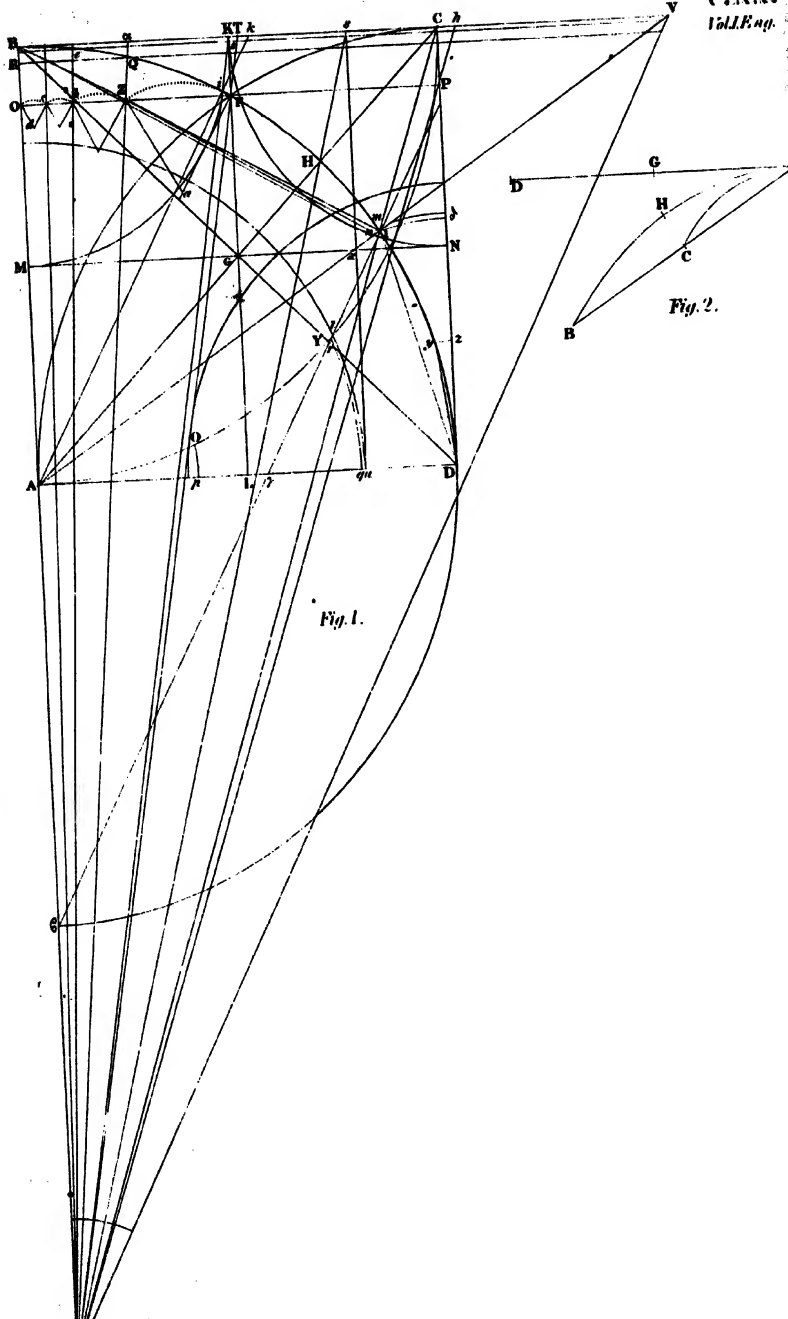












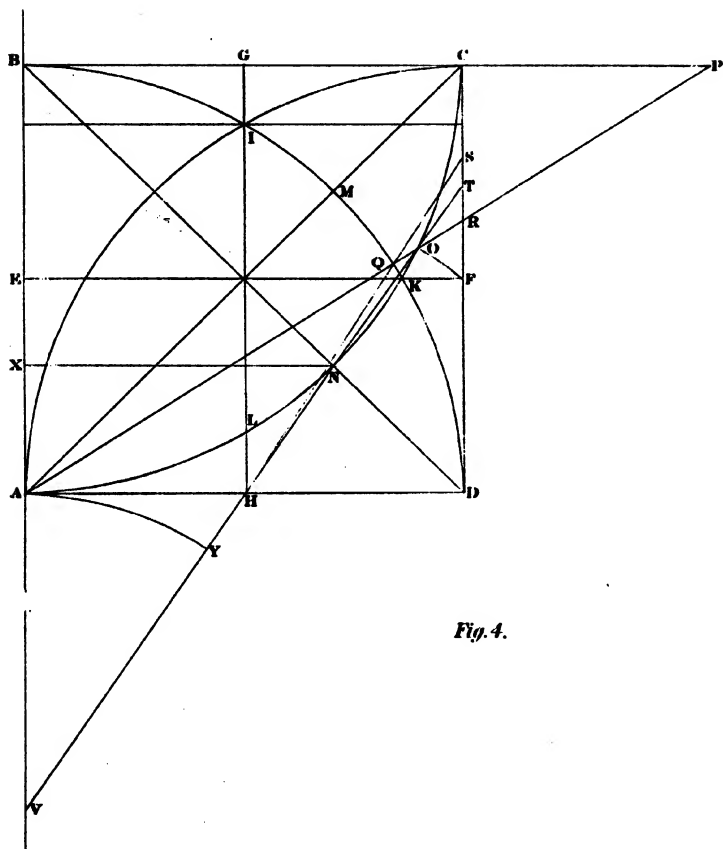
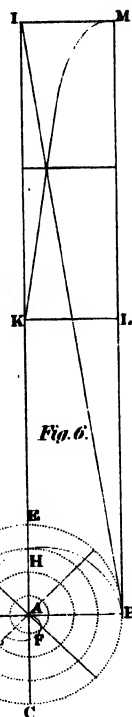
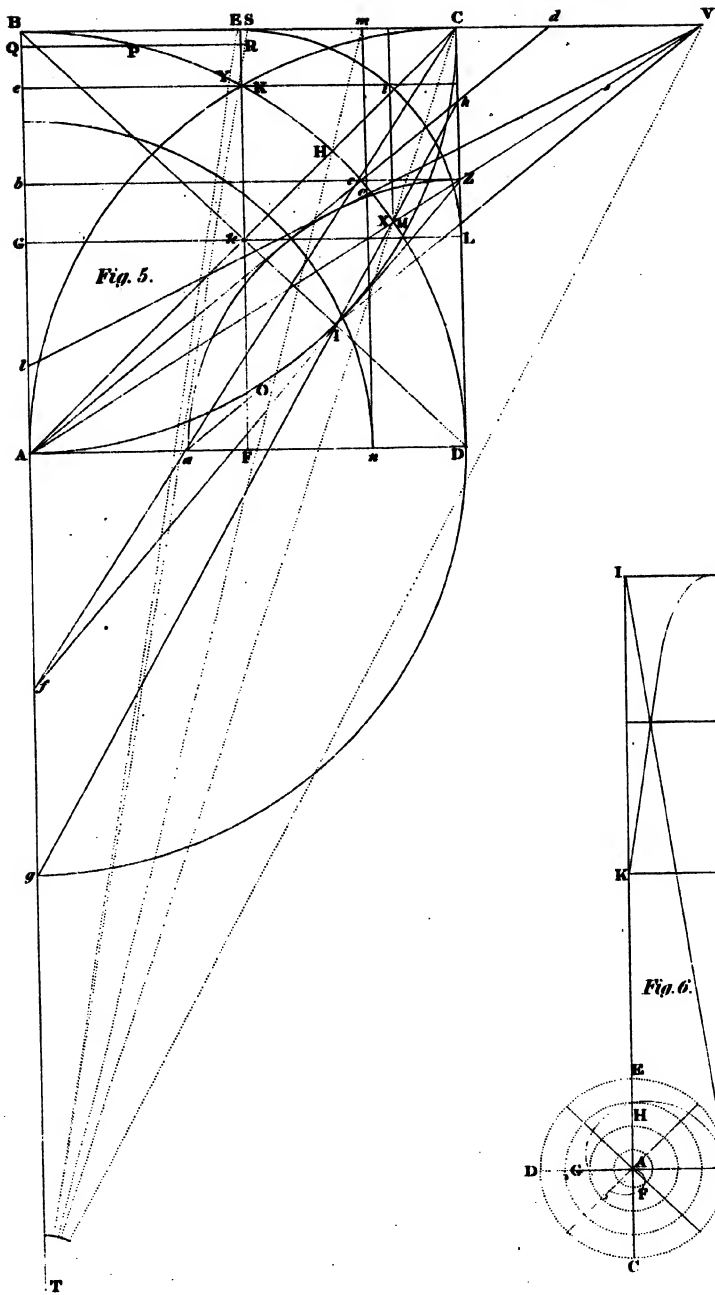
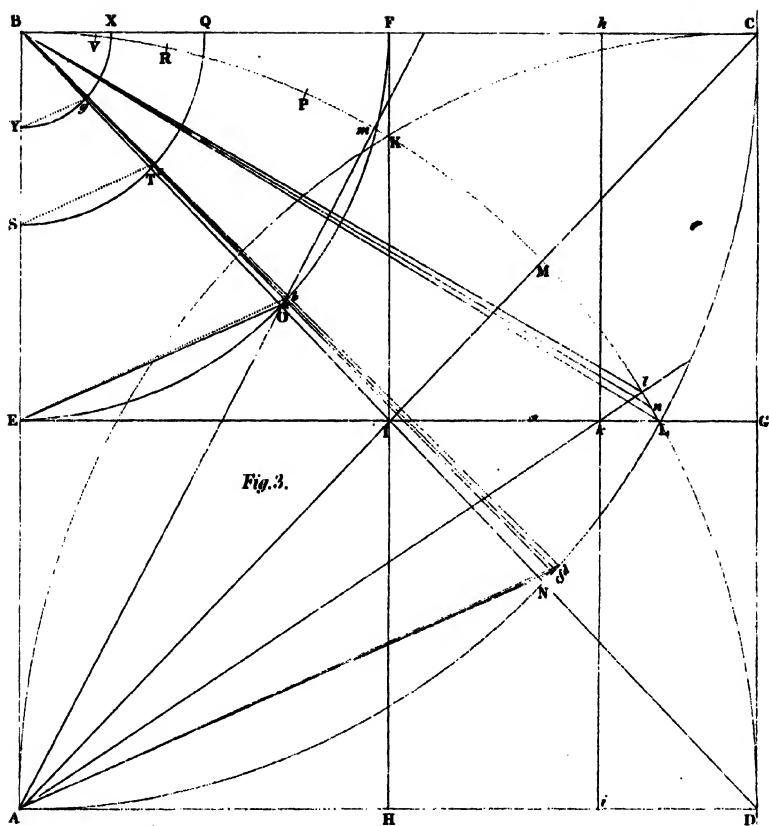
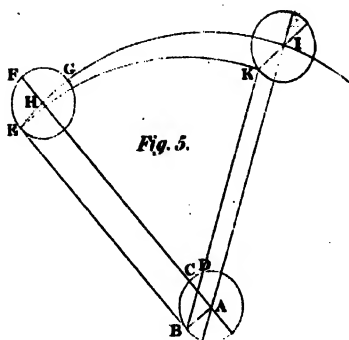
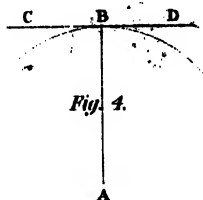
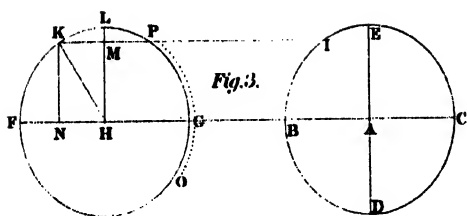
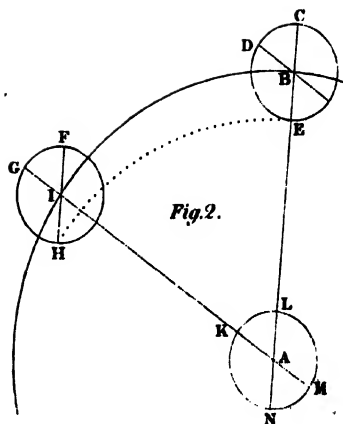
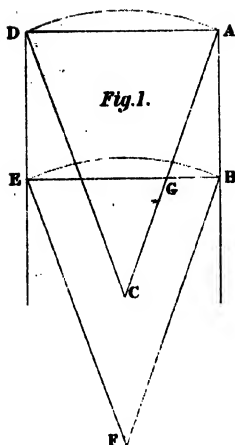
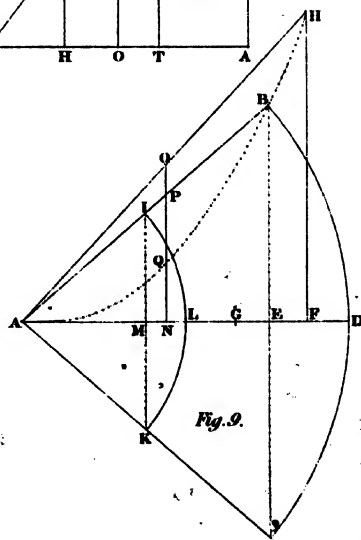
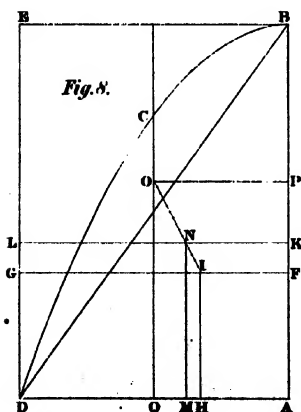
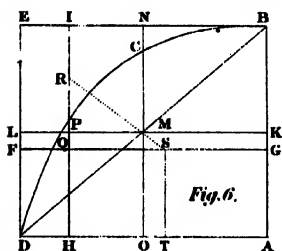
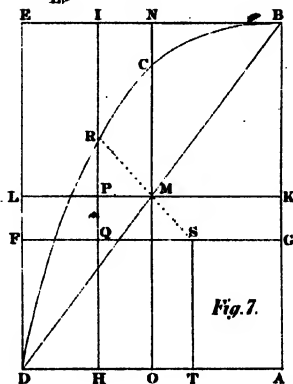
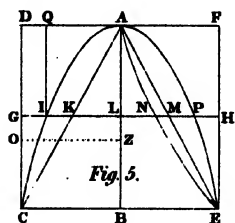
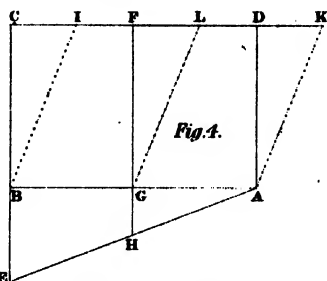
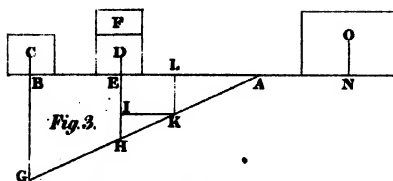
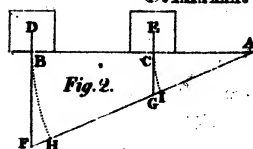
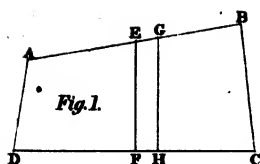


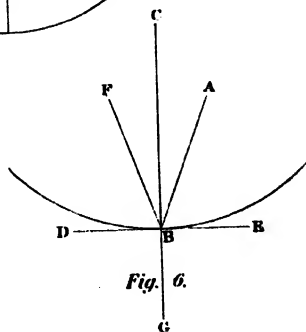
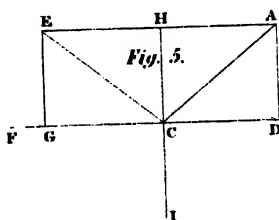
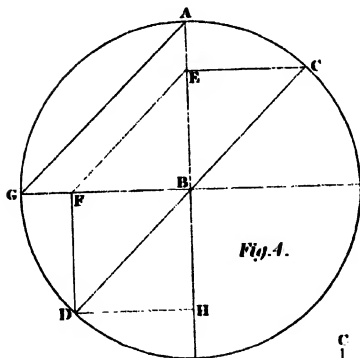
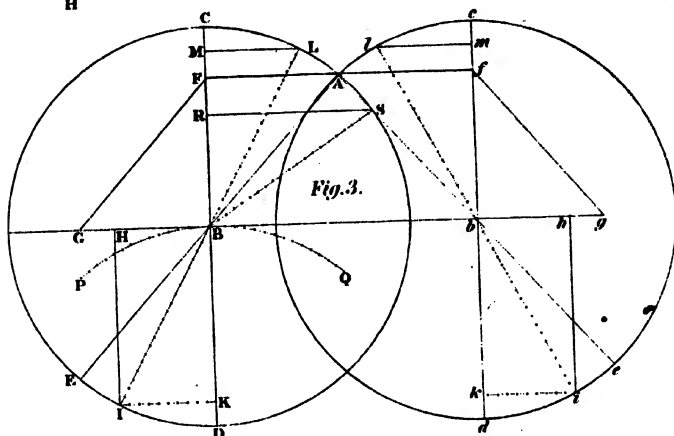
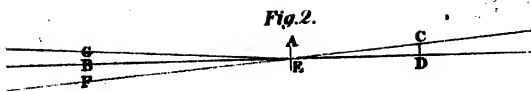
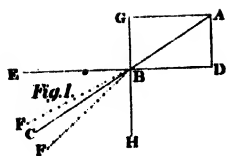
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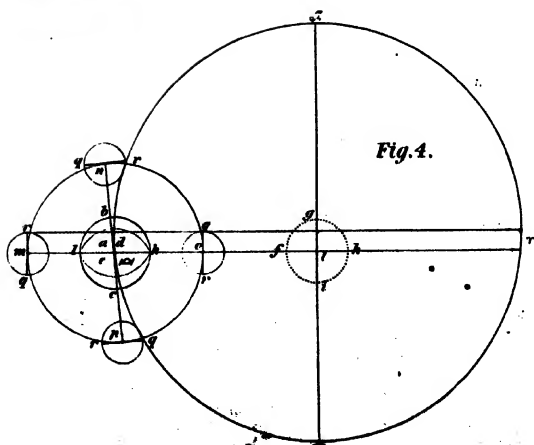
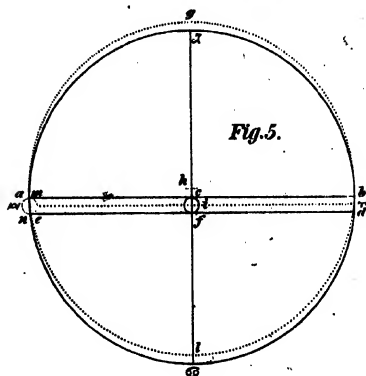
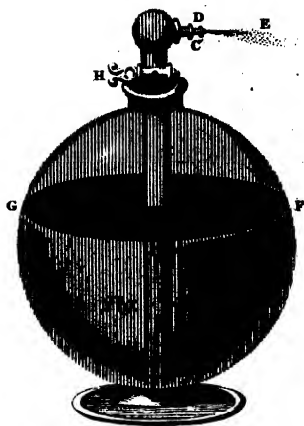
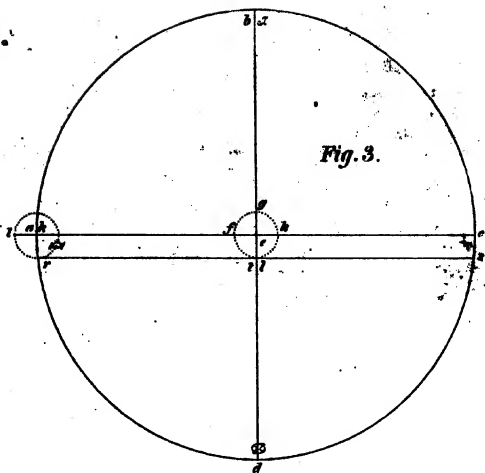












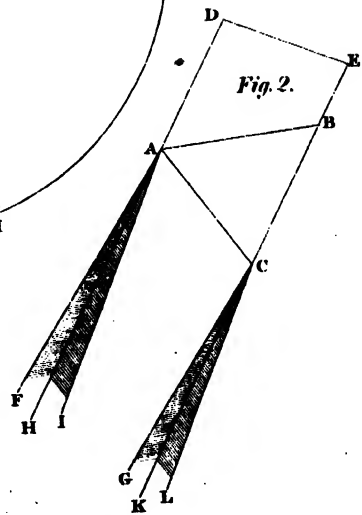
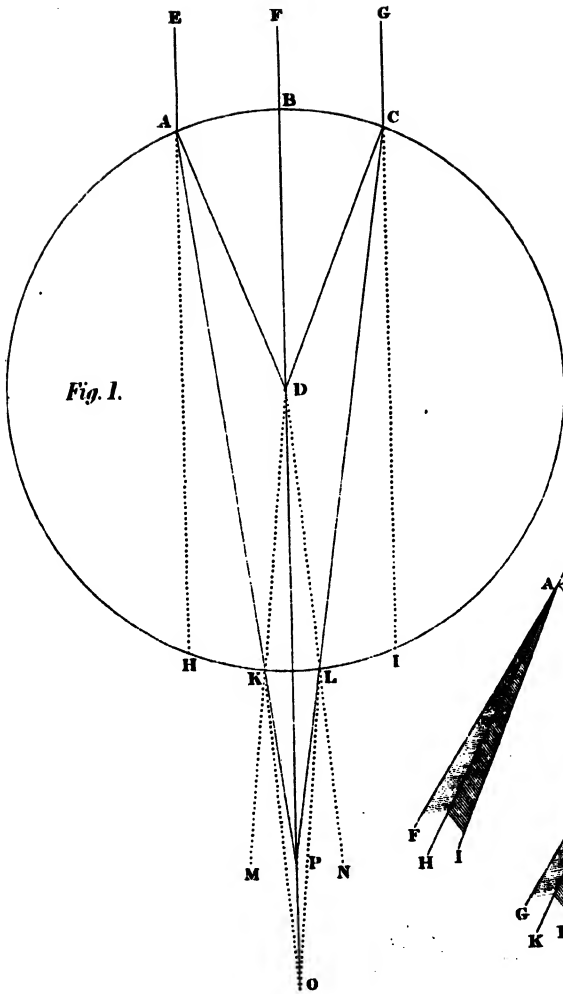


Fig. 3.

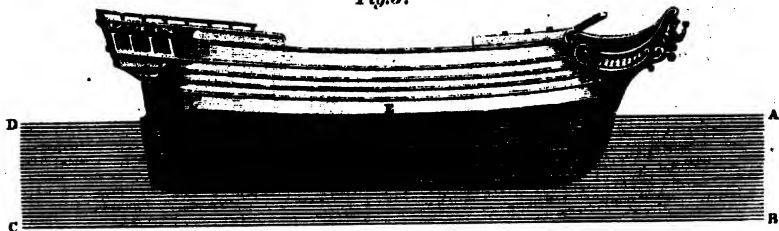
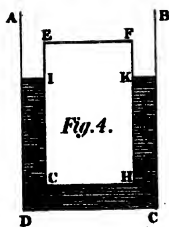
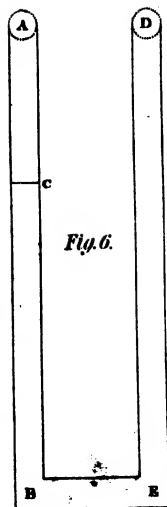
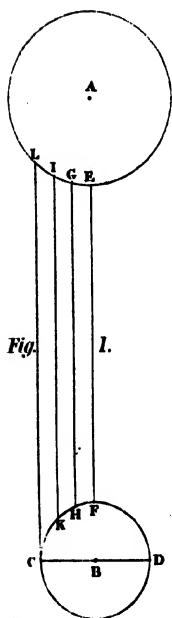
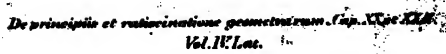
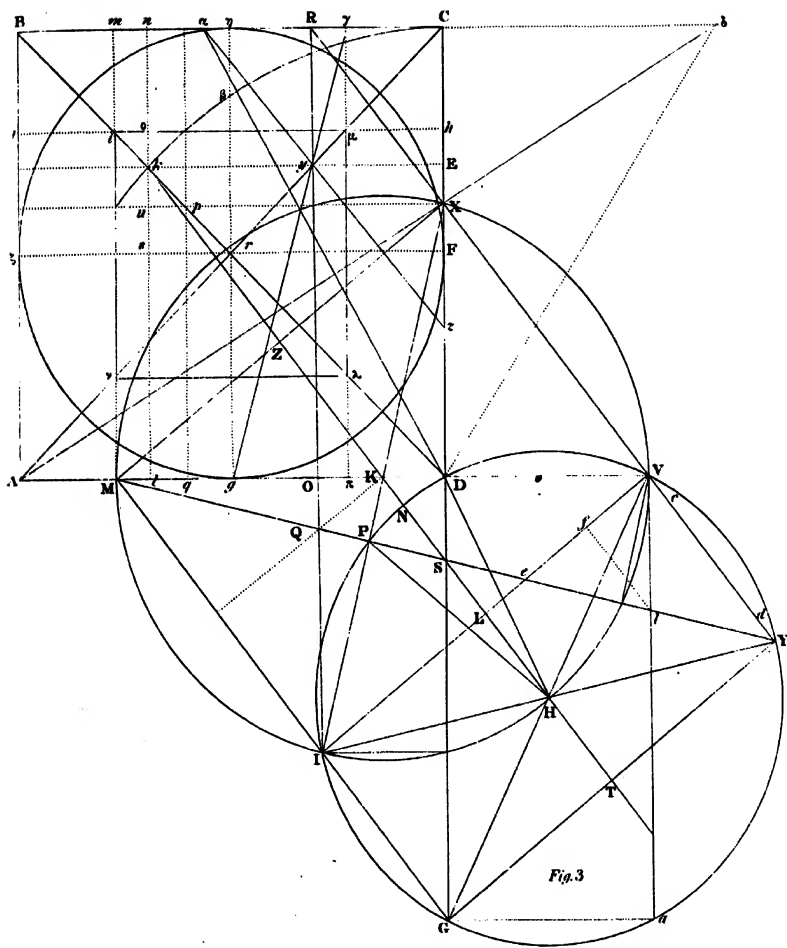


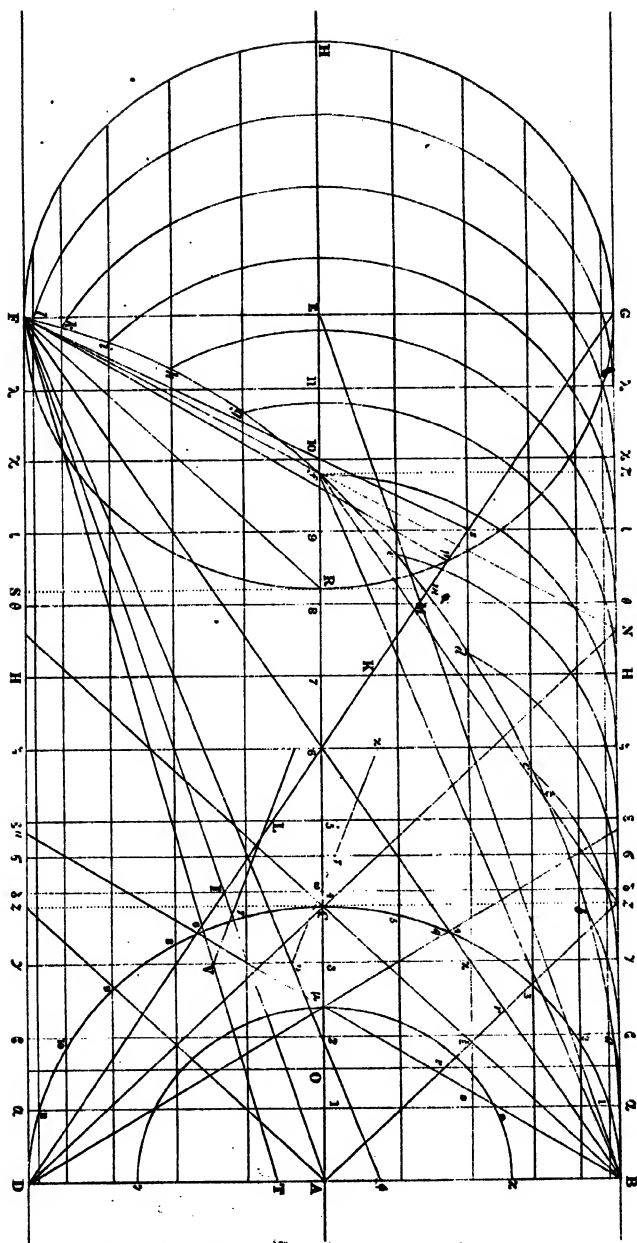
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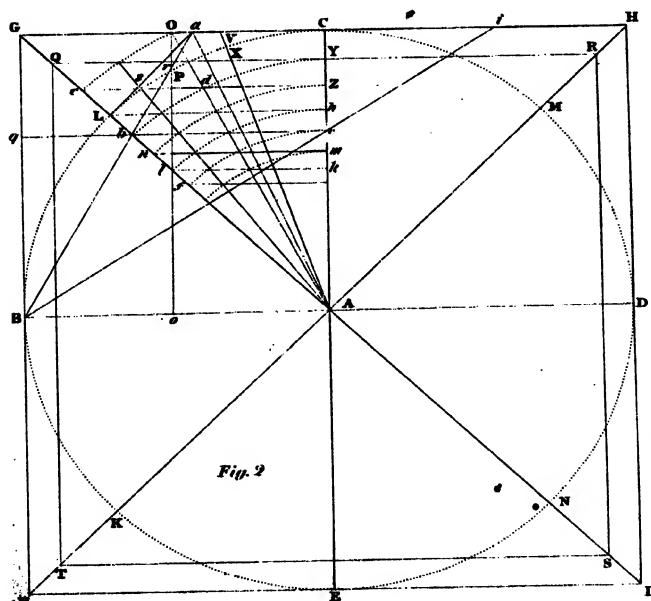
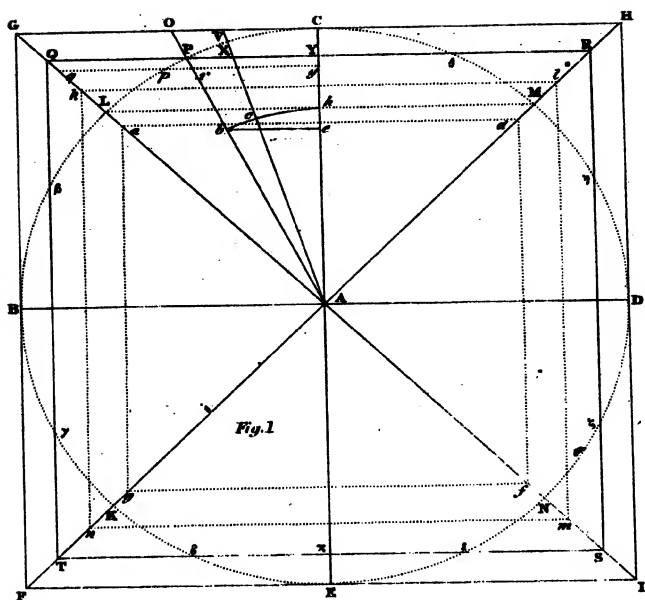














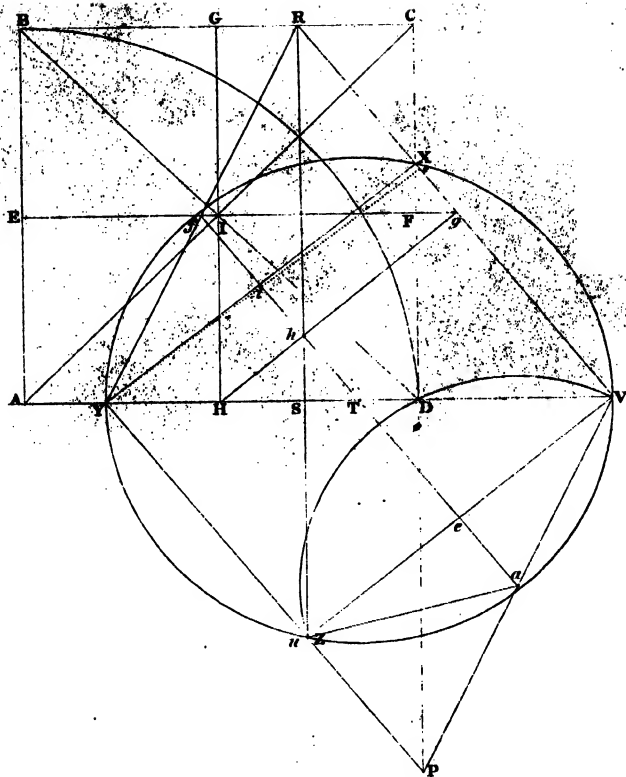


Fig. 1

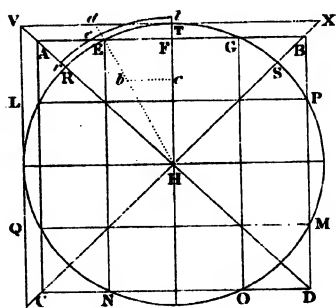
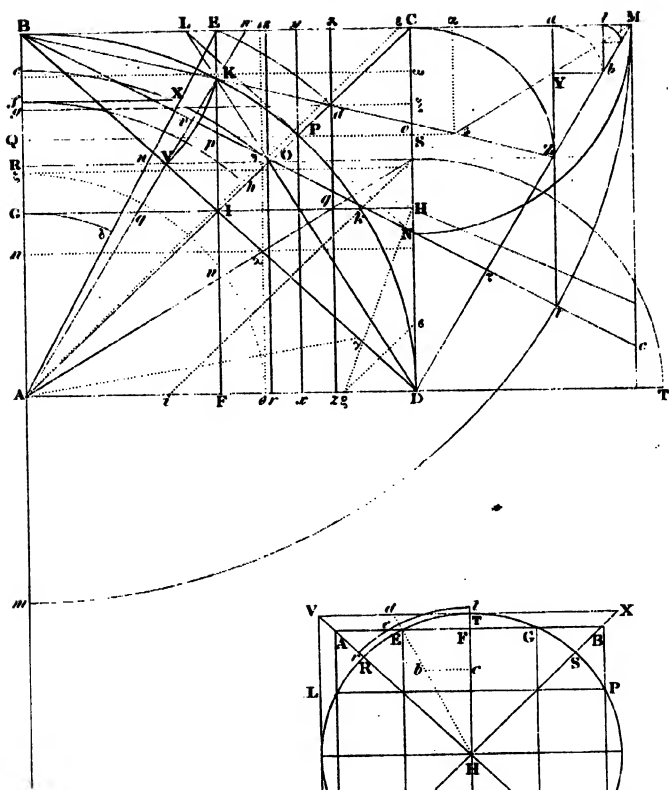
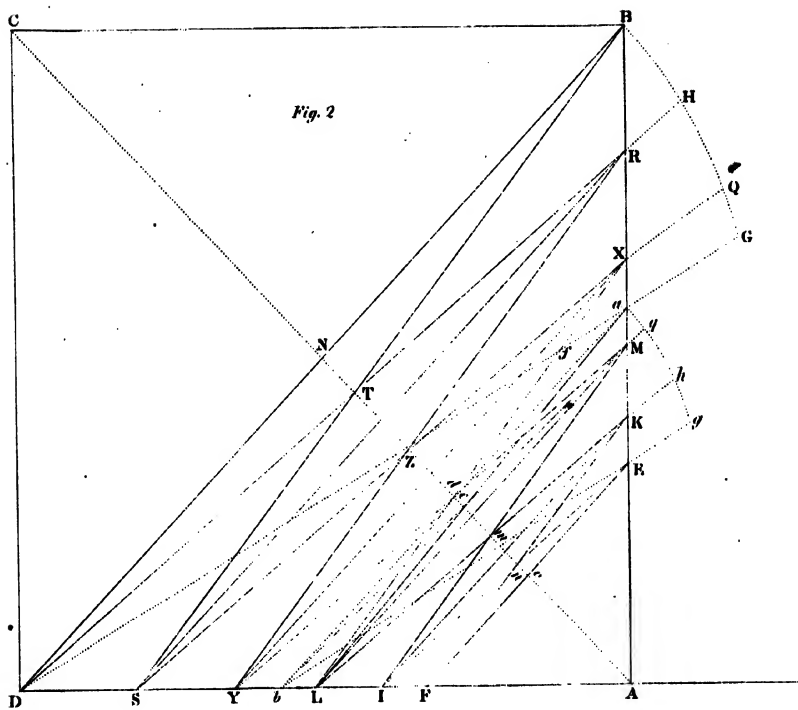
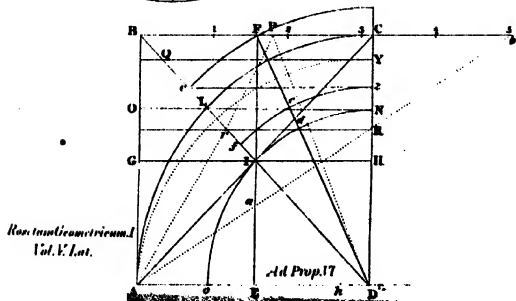
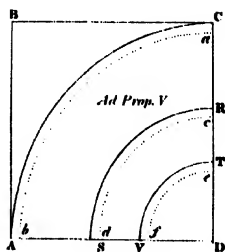
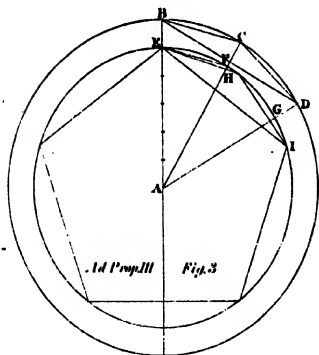
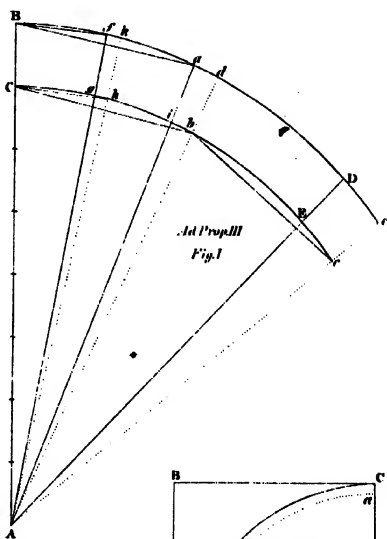
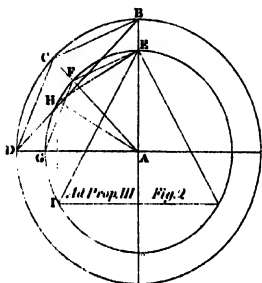
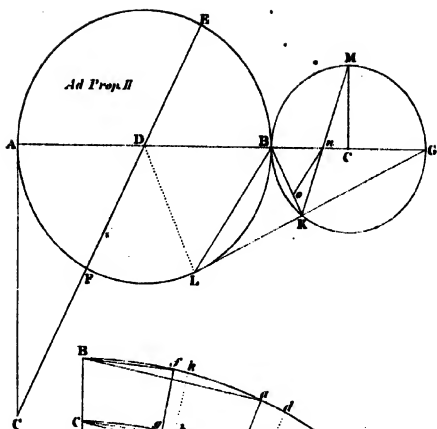
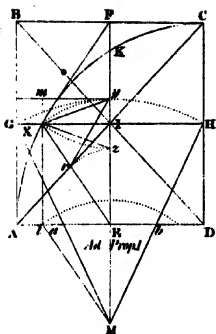
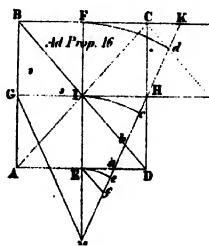
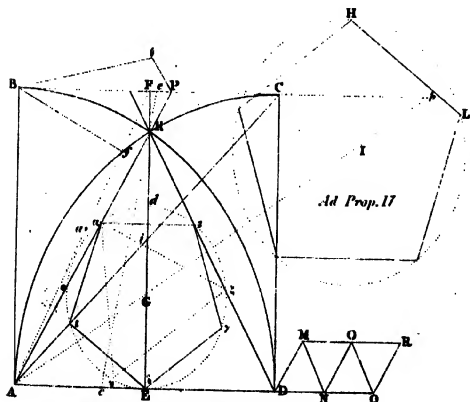
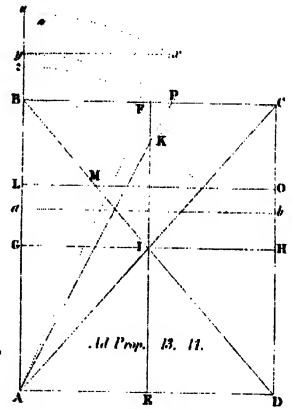
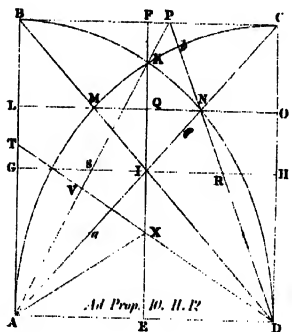
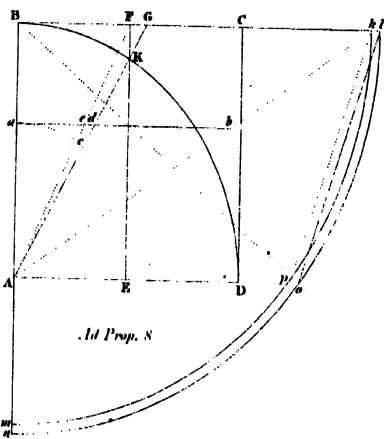
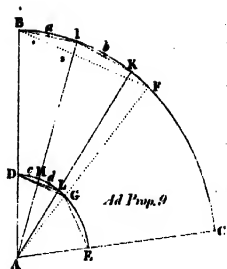
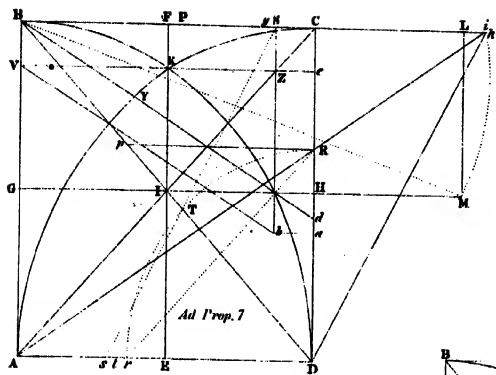
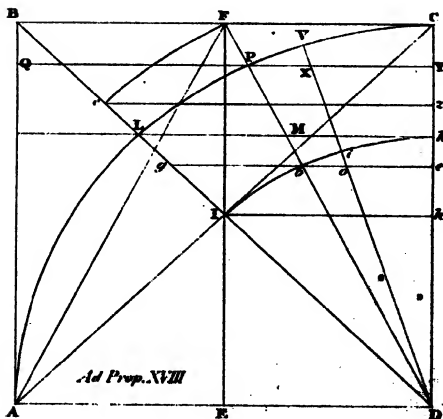
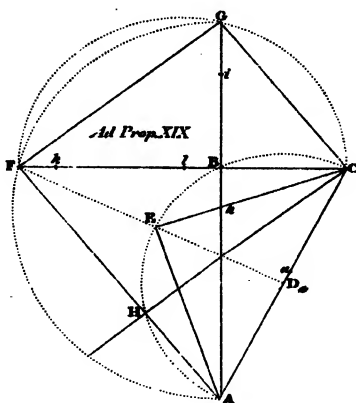
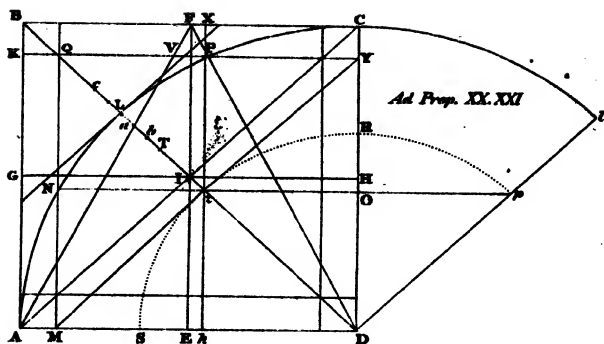


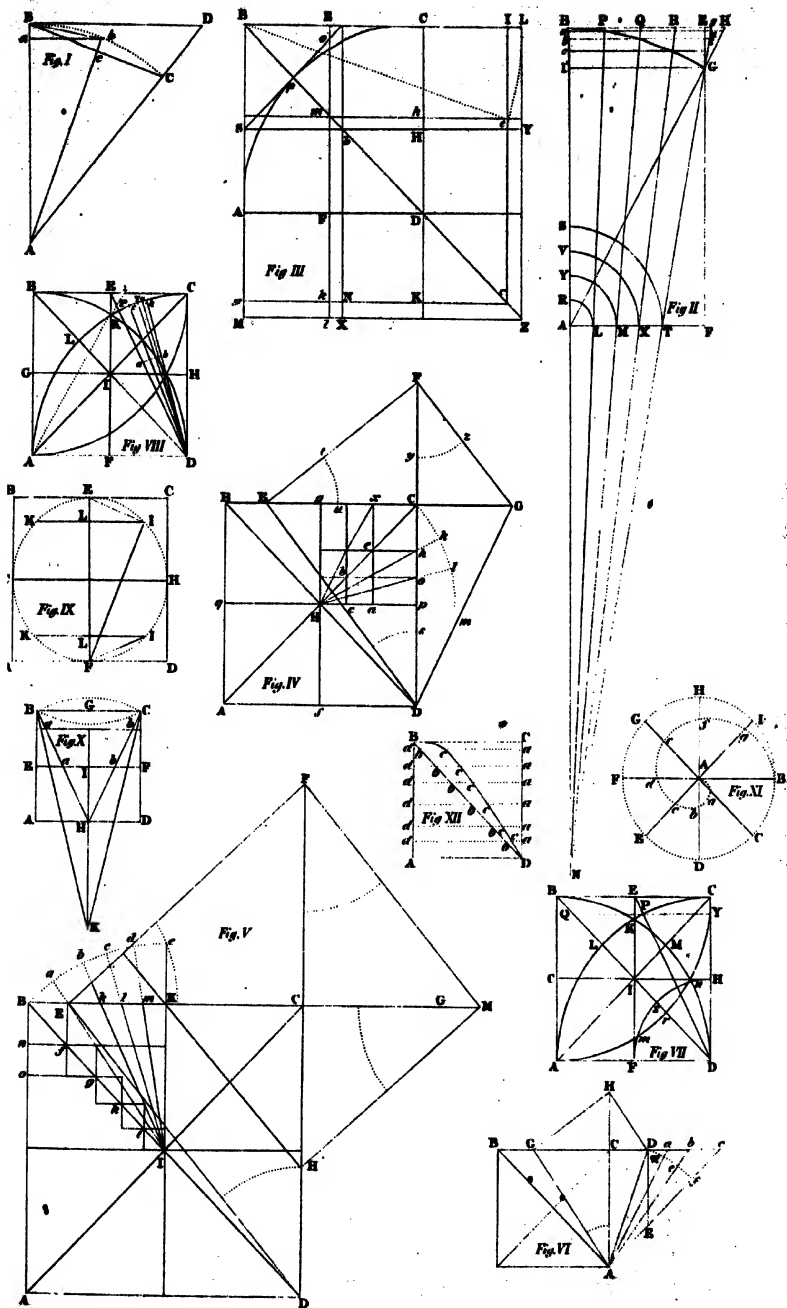
Fig. 2



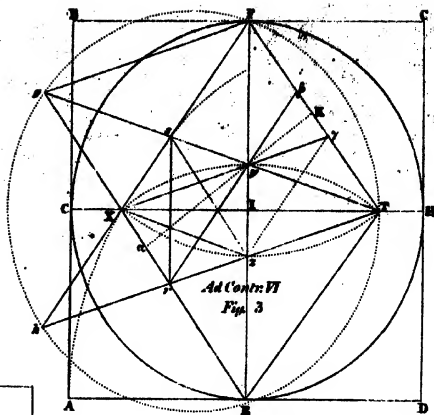
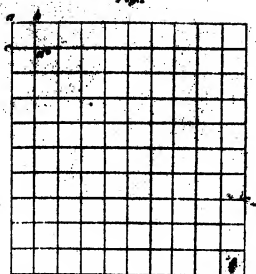




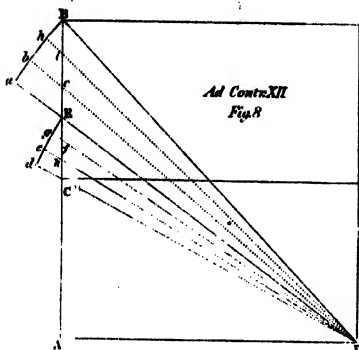




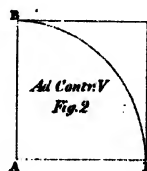
Ad Contru IV
Fig. 1



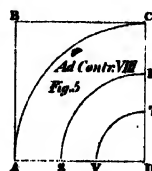
Ad Contru VII
Fig. 3



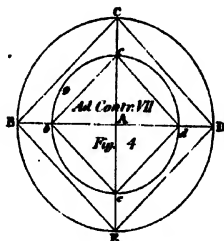
Ad Contru XII
Fig. 8



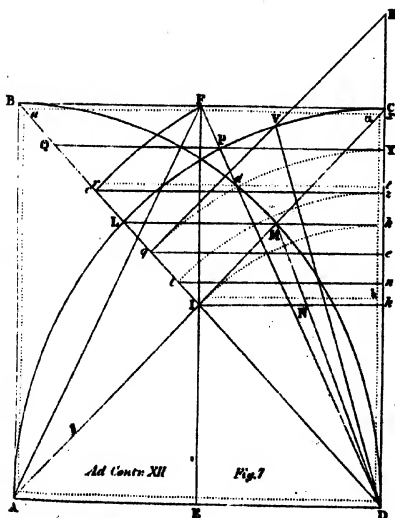
Ad Contru V
Fig. 2



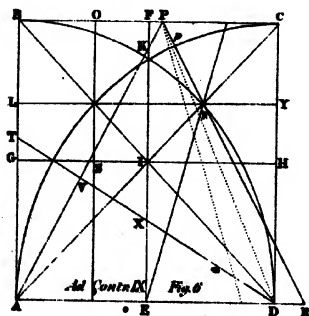
Ad Contru VIII
Fig. 5



Ad Contru VII
Fig. 4



Ad Contru XII
Fig. 7



Ad Contru IX
Fig. 6

